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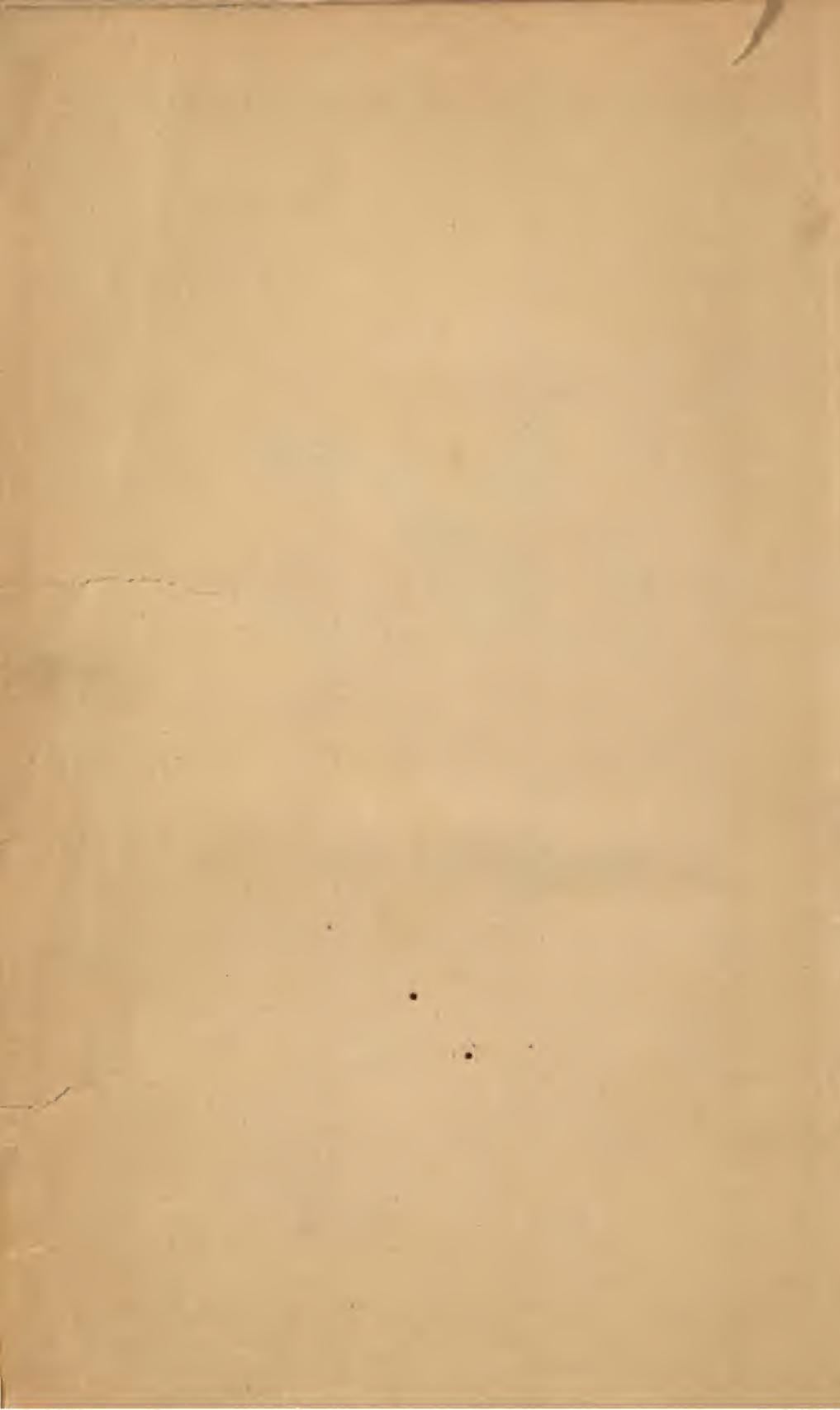
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THE
JĀTAKA
TOGETHER WITH ITS COMMENTARY
REINS
TALES OF THE ANTERIOR BIRTHS
OF
GOTAMA BUDDHA.

FOR THE FIRST TIME EDITED IN THE ORIGINAL PĀLI
BY
V. FAUSBOLL.

VOL. VII.

(POSTSCRIPTUM AND INDEX.)

LONDON
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1897.

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~~A. A. A.~~
~~1667~~

INDEX TO THE JĀTAKA

AND ITS COMMENTARY,

CONTAINING

A COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH
A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX
OF PARALLEL VERSES.

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BY

DINES ANDERSEN,
DR. PHIL.

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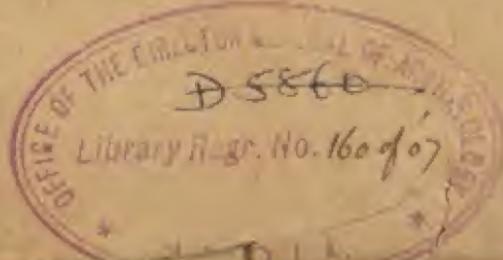


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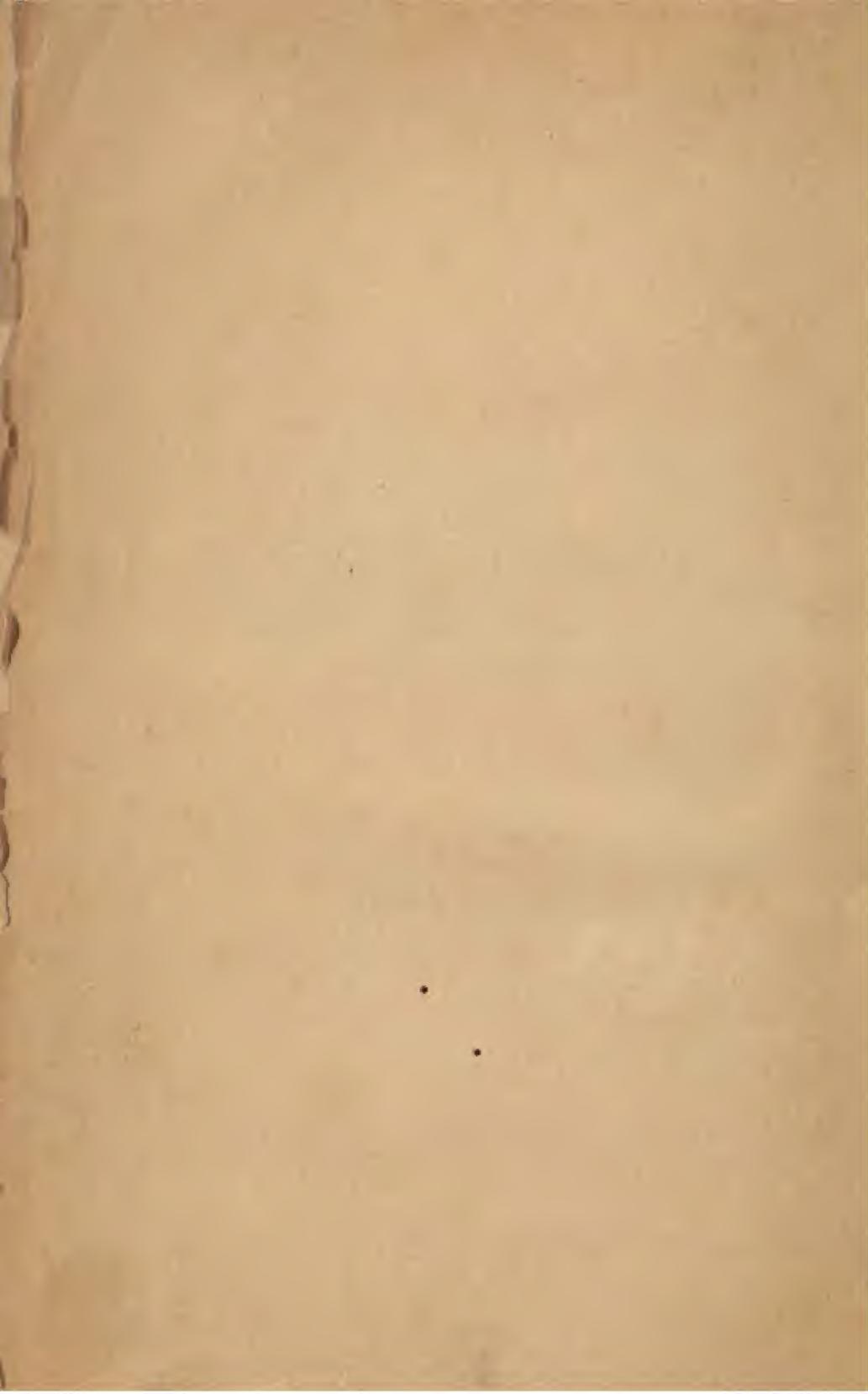
WHO FOR MORE THAN A GENERATION HAS BEEN
AN ILLUSTRIOUS LEADER

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND D. ANDERSEN.



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POSTSCRIPTUM.

Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Budhism. p. 1, viz. "The Singhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the Jātakas are familiar even to the women⁴". The second I read in Clough's Singhalese Dictionary under the word Jātaka-

pota where it says: „this book is so sacred amongst the Buddhists that they will offer to it and worship it“. And the third I noticed in the Ceylon Friend 1837 where it says: „The more I think of Buddha, the more I love him“. When we have read the Jātaka through no one will wonder at these sentiments.

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855. The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture-historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861. Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only. Perhaps he thought the undertaking beyond my abilities. Later on he altered his opinion and supported the work. It was however principally the encouragement I, from the very beginning, received from Professor A. Weber that kept up my courage. And when material failed me, it was especially the Rev. Subhūti's untiring perseverance in sending me a paper transcript in parts, and Colonel Duncan's splendid present of a complete Barmese copy of the Jātaka (at the instigation of Missionary C. H. Chard) that made it possible for me to finish my undertaking.

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli, the language was nearly uncultivated. I therefore venture to hope for a mild criticism of this my work.

I. As is well known, a „Jātaka“ in the Jātaka Atthavaṇṇanā consists of four parts, viz. (see Jāt. I ¹²⁴ 19) a) a Paccuppanna-vatthu, an incident from the time of the Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, b) an Atita-

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view, c) (J. I ⁴¹¹) a *Veyyākarana* or *Commentary* which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a *Samodhāna*, a winding up of the story. The two last belong properly to the *Paccuppannavatthu*.

In the *Paccuppannavatthu* a number of books are quoted appertaining to the *Tipitaka*, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with „pākaṭam akūsi“, but in all the others with „atītam ābāri“ (cfr. I. ¹²⁴). That the *Nidānakathā* is a part of the P. V., we must conclude, as it appears, from I ¹³⁷, and that the P. V. belongs to the *Āṭṭhakathā* (i. e. the *Jātakāṭṭhakathā* I ⁸²) may be seen from the postscript of J. 77 which runs as follows:

„Pariuibbute pana Bhagavati usabhā-rukkhādīni tīpi padāni
Āṭṭhakathānā āropetvā lābūnīti ādīni pañca (for pañca read
ca) padāni ekam gāthām katvā Ekanipātālīm āropesun
ti“, i. e.

„When Bhagavat was dead the Council-holders put the three padas usabhā-rukkhā etc. into the *Āṭṭhakathā* (see p. 336), and made lābūni and the other padas into one gāthā and put it into the verses (Pāli) of the *Ekanipāta*.

So the *Āṭṭhakathā* and its translation into Pāli (*Jātakassa Atthavaṇṇanā*) begin with: *Sā panāyām Jātakassa Atthavaṇṇanā*, see vol. I p. 2.

As a contrast to *Āṭṭhakathā*, Pāli is often mentioned by which is understood the verses both in the present *Jātaka* and in the Singhalese *Āṭṭhakathā* on which it is founded. Thus when it is said in J. I ⁴²²: pāliyām pana phalañ pāpetīti likhanti tam vyañjanam Āṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the *Āṭṭhakathā*“, likewise in II ²⁴² ²²⁶, VI ²⁶ ²⁷⁹; sometimes *Potthakā* (IV ¹¹² V ²⁵) and *Pālipotthakā* (VI ²⁴²) are used, as it seems, with the same meaning as Pāli.

In the *Atitavatthu* we have the oldest element of the *Jātaka*. The tale of the A. V. is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic Saga-works which are also built up on the old lays of the Bards. That G. B. himself is not the author of these werses, is most clearly seen from the later *Jātakas*, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G. B. should have exerted himself to express in poetry and even in old language what he had just said in prose. No, he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks, see f. ex. II $\frac{107}{2-10}$, III,809, IV,504, V,514; VI $\frac{108}{19-20}$; 220,28-221,19; 485,10-12; 513,17-26; 548,1-10, 557,2-8 etc. Compare this with what I have said in my edition of the *Sutta-Nipāta* p. VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f. ex. *kacci vo kusalām* VI $\frac{212}{11} \frac{222}{14}$ cfr. *Mahābhārata* (Calcutta edition) XII,13727; see further VI $\frac{21}{14}$ foll. $\frac{13}{13} \frac{46}{22} \frac{24}{27} \frac{578}{5} \frac{519}{20}$ $\frac{503}{5}$, V $\frac{212}{22} \frac{222}{14}$ VI $\frac{21}{5}$.

That the *Atitavatthu* is the oldest part of the *Jātaka* may be clearly seen from the language of the Pāli Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north-west of India, they being found in the *Vedas*. A few of them are due to the metre. I shall make a note of the following:

1. A vowel may be made long, f. ex. *āraho* VI $\frac{104}{17} \frac{105}{19-2}$ *auñdake* VI $\frac{109}{11}$, *khañjāsi* IV $\frac{46}{14}$, *seti* III $\frac{102}{1} \frac{247}{12}$, *satām iva* III $\frac{227}{18}$, *ivā* III $\frac{228}{19}$, or short: *attanām* III $\frac{212}{6}$, *pāsamha* IV $\frac{419}{71}$, *skatalñnūna dubbhiñā* IV $\frac{21}{28}$, *vijanabi* VI $\frac{106}{4}$, *disva* III $\frac{298}{27} \frac{466}{2}$, *pasavetva* VI $\frac{111}{12}$, and a half-vowel may be

dissolved: *tvaṁ* becomes *tuvaṁ* IV $\frac{11}{1}$, *daṭṭhu* — *S.*, *drṣṭvā* V $\frac{240}{7}$ cfr. IV $\frac{109}{6}$; *e* becomes *y*: *ky-āham* — *ke abam* III $\frac{202}{11}$ and *o v* or *uv*: *sv-āyaṁ* — *so ayaṁ* V $\frac{112}{6}$, *kuvidha* — *ko idha* V $\frac{257}{23}$.

2. A consonant may be omitted: *jaggato* for *jagganto* III $\frac{150}{19}$, *dakkhisāma* for *-issāma* III $\frac{62}{7}$, *dukham* for *dukkham* II $\frac{222}{13}$, or inserted: *Abijanañvanaṁ* III $\frac{272}{1}$, *varañdhanena* VI $\frac{272}{4}$, also in the sandhi-combination, f. ex. *ya-d-esamāna* IV $\frac{347}{19}$, *sattiyā-m-api* IV $\frac{218}{26}$, .. *kiṇṇa-m-antare* for .. *kiṇṇā* III $\frac{222}{11}$, VI $\frac{222}{18}$, *na-y-ime* IV $\frac{222}{16}$, VI $\frac{62}{18}$, *pāpa-r-iv'* etha *rakkhitā* for *pāpā* III $\frac{250}{7}$, *jīva-r-eva* for *jīvo* III $\frac{254}{11}$, *jalanta-r-iva* for *jalantam* V $\frac{222}{2}$ *yay-ime* VI $\frac{106}{26, 52}$.
3. *Anusvāra* may be dropped: *mayha* for *mayham* V $\frac{22}{4}$, *corāna* for *corānatā* I $\frac{186}{5}$, together with the preceding *a*: *kākān'* *asmāka* *ñātinatā* I $\frac{186}{11}$, *yes'* *āyaṁ* IV $\frac{252}{17}$, *mayh'* *etām* V $\frac{240}{7}$.
4. In the declension of words I mention: *kutṭhum* *va* III $\frac{114}{6}$, *sūciṁ* III $\frac{224}{1}$ cfr. *Dhammapada* p. 287, *māyā* — *māyāya* VI $\frac{210}{24}$, *pitus satam* III $\frac{224}{24}$, *mātuc ca* IV $\frac{251}{21}$, *bhattr* *atthe* II $\frac{298}{15}$, *Bārāṇassatā* for *Bārāṇasiyām* II $\frac{222}{14}$ V $\frac{11}{2}$, *rukkbāse* III $\frac{222}{1}$, *dhanuggahāse* V $\frac{166}{29}$; *padasā*, *balasā*, *kāmasā* etc. III $\frac{107}{19}$, II $\frac{62}{9}$, VI $\frac{182}{14}$, are I suppose adverbial forms originating in the Sanskritic -cas. *Tvāṁmātarā* — *te mātarā* IV $\frac{22}{7}$.
5. In the conjugation: *ñāmī* — *jāñāmī* VI $\frac{22}{2}$, *pūrenti* — *pūriyanti* V $\frac{150}{19}$, *samearam* for *sāṁsarantā* I $\frac{14}{23, 2}$, *gantā* for *gantāro* V $\frac{270}{12}$, *bhātha* for *bhāyatha* I $\frac{26}{24}$, *hañchatī* IV $\frac{102}{9}$, *gañchisi*, V $\frac{163}{27}$, VI $\frac{22}{11}$, *āgañchum* IV $\frac{221}{19}$, *jānitaye* IV $\frac{163}{9}$, *jagghitāye* III $\frac{224}{16}$, *pnechitāye* V $\frac{107}{6}$, *khāditāye* V $\frac{22}{7}$, *kātave* V $\frac{212}{17}$, *padātave* I $\frac{122}{3}$, *nidhetave* III $\frac{17}{6}$, *gantave* IV $\frac{222}{1}$, *pamuttave* IV $\frac{207}{21}$, *padahitvāna* I $\frac{14}{2}$, *hātūna* IV $\frac{280}{17}$, *paribhuñjyāna* V $\frac{202}{26}$, *anumodiyānam* — *anumoditvā* V $\frac{147}{13}$, *adhiyānam* V $\frac{151}{9}$.
6. *Na-kāro* *upamāne*, *na* — *as*, like V $\frac{242}{19}$. A *as* affirmative particle: *abāpita* — *hāpita* V $\frac{152}{13}$, *adūsema* — *dussit' amha*

VI $\frac{142}{2}$, cfr. S. B. E. X, S. N. XI: apucchasi; accasara
— atisara IV $\frac{2}{12}$, vyavajanti V $\frac{27}{3}$.

That the *Atitavatthu* contains the oldest part of the book, is also clear when we look at the scenes of the tales.

In the *Atitavatthu*-tales the scene is laid:

428 times in Kāsirattha (Bārāṇasi)
25 — in Gandhāraraṭṭha (Takkasili)
9 — in Kururaṭṭha (Kampilla, Indapattanagara, Uttara-pañcālanagara)
7 — in Magadharattha (Rājagaha)
3 — in Sivirattha (Ariṭṭhapuranagara, Jetuttaranagara)
3 — in Kosalarattha (Sāvatthi, Sūkāla)
twice in Bharuraṭṭha
twice in Kāliṅgarattha (Dantapuranagara)
twice in Vaṁsaraṭṭha (Kosambi)
once in Sovirarattha (Roruvanagara)
once in Mahiheśakarattha (Sakulanagara)
once in Mallarattha (Kusāvatī)
once in Serivarattha
once in Tambapañnidipa
once in Avantirattha (Ujjent)
once in Videharattha (Mithilā)
once in Uttarāpatha
once in Himavanta (Chaddantadaha)
once in Kampillarattha (Uttarapañcālanagara) cfr. Kururaṭṭha
supra.

In the *Paccuppannavatthu*-tales the scene is laid:

428 times in the Kosala.
58 — in the Magadha.
4 — * in the Sākiya.
3 — in the Vaṁsa.
twice in the Licchavi.
twice in the Malla.
once in the Sumbha.
once in the Bhagga.

once in the Kāsi-
once in the Koliya-
once in the Videha-

In these two lists the following names are in common:

Kāsirattha	—	—	in the A. V. 428 times
Magadha-	—	—	in the P. V. 58
			in the A. V. 7
Videha-	—	—	in the P. V. once
			in the A. V. once
Malla-	—	—	in the P. V. twice
			in the A. V. once
Kosala-	—	—	in the P. V. 428 times
			in the A. V. 3 times
Vāmsa-	—	—	in the P. V. 3 times
			in the A. V. twice

But the following are only to be found in the P. V.:

Licchavi twice
Sākiya- 4 times
Sumbha- once
Bhagga- once
Koliya- once

and the following only in the A. V.:

Gandhāra- 25 times
Kuru- 9 times
Sivi- 3 times
Sovīra- once
Mahimāsaka- once
Seriva- once
Bharu- twice
Tambapanniḍīpa once
Kāliṅga- twice
Avanti- once
Uttarāpatha once
Himavanta once

That is to say: The tales of the Atitavatthu play mostly in the northern and western part of India, and the tales of the Paccuppannavatthu principally in the eastern India. In other words: the Atitavatthu is the oldest element of the Jātaka. This seems especially to be evident from the tales in which the Takkasilā is mentioned as a University-town to which young men resorted from Bārāṇasi and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under Takkasilā).

The Paccuppannavatthu and the Atitavatthu together with the Veyyākarana and the Samodhāna then make up the Jātaka-Āṭhakathā (I $\frac{22}{25}$) that was translated into Singhalese with the exception of the verses which were left in the original Pāli; and this Singhalese Jātaka-Āṭhakathā has later been re-translated into Pāli under the name of Jātakassa Atthavāṇṇanā or Jātakass' Atthavāṇṇanā (see I $\frac{1}{20}$ 7, VI $\frac{204}{2}$, V $\frac{416}{4}$) which is the Jātaka that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the Atitavatthu belongs to the old Jātaka is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the Jātakassa Atthavāṇṇanā, as they do not appear in S which has quite a different Introduction (see vol. IV) and only agrees with C and B from the beginning of p. 2: Sāpanāyām Jātakassa Atthavāṇṇanā. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. Atthadassī, Buddhamitta and Buddhadeva to write it.

II. But who is the Author? To be sure, we are told by the writer of the Gantha-Vāmsa (see Journal of the P. T. Soc. 1886 p. 59) that Buddhaghosa is the author, but on this you can scarcely rely. It is certain that Buddhaghosa has written Visuddhimagga, Sumañgalavilāsinī, Pāpañcasūdāni, Sā-

ratthappakāśini, Manorathapūraṇi and Samantapāśādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhamitta who is spoken of in the Introductory Verses of the Jātaka-Atthavaṇṇanā, is the same with the one that is mentioned in the Samantapāśādikā and the Pañcasūdanī, this one being more likely to be identical with the Buddhamitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha“ and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhamitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta, Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserhuse p. 108, and A. Cunningham's Archaeol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) — Jātaka-Aṭṭhakathā (I ⁵²₂₀) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgitikārakas made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavaṇṇanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110, 111, 112, 170, 192, 350, 364, 452, 471, 500, 508, 517) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341, 464) to 537 Kupāla-, 1 (441) to 546 Viḍhura-, and 1 (470) to 535 Sudhābhōjana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam.

V. The Buddhist Canon is mentioned in the Jātaka under three names: Tiṇi Piṭakāni, Piṭakattaya and Tepiṭaka Buddhavacana (see for these names the Index).

And if we can depend upon the statement in J. II ²²² of the following import:

„Tadā kira pañcasatā brāhmaṇā tiṇatām pāṇḍū sāsane pabbajitvā Tiṇi Piṭakāni uggaphitvā māṇamadamattā hutvā ‘Sammāsambuddho pi Tiṇi’ eva Piṭakāni jānāti, mayam pi tāni jānāma, evam̄ sante kiñc tassa ombehi nānākarapan̄ ti Buddhupatthānam̄ na gacchanti i. e.

„At that time five hundred Brāhmaṇas who were perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Piṭakas, were seized with the madness of pride and said: „Sammāsambuddha, to be sure, knows the three Piṭakas, but we too know them, in what then consists the difference between him and us², so thinking they do not go and serve Buddha, then the Tipiṭaka must have existed at the time of Gotama Buddha, and G. B. would consequently, like his antagonist Devadatta (II ²²²), have been Tipiṭaka-dhara, one who knows the three Piṭakas. Compare with this J. I ¹¹⁰, II ²⁴²: „āvuso Devadatta, Sammāsambuddho tuyhañū ācariyo, tvañ S-sambuddham̄ nissāya Tiṇi Piṭakāni uggaphi²; and the beginning of the Commentary to Dhammapada vv. 19—20: Bahum pi ce ti. Imāñ dhammadesanāñ Satthā Jetavane viharanto dve sahāyake ārabbha kāthesi. Sāvatthivāsino hi dve kulaputtā nañ sahāya (pahāya?) vihāram̄ gantvā Satthu dhammadesanāñ sutvā kāme pahāya sāsane urañ datvā pabbajitā pañcavassīñ ācariyaupajjhāyānañ santike vasiitvā Satthārañ upasāmikamitvā sāsane dhurāñ pucchitvā vipassanādhurañ ca ganthadhurañ ca vitthārato sutvā eko tāva „nahām bhante mahallakakāle pabbajito na sakkhissāmi ganthadhurañ pūretum̄ vipassanādhurañ pana pūressāmiti“ yāva ārahattā vipassanāñ kathāpetvā ghaṭento vāyamanto saha pañcambhidāhi arabattam̄ pāpuṇi, itaro „ahañ

gānthaḍubrām pūressāmiti² anukkamena. Tepiṭakaṁ Buddhavacaṇam uggāṇhitvā gatagatathāne dhammaṁ kathesi ... „kim pana tumbehi tassa santike gahitaṁ, kim Dīghanikāyādiſu aūñatāro nikāyo, Tisso Piṭakesu ekaṁ piṭakan” ti vatvā catuppadikam pi gāthān na jānāti etc. Mark further Alwis' quotation from Vibhanga ātuvā in his Introd. to Kachchāyana's Grammar p. V: Sammāsambuddho pi tepiṭakan Buddhavachanan Tantin āropento Māgadhibhāṣāyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Konḍañña-Buddha, would also result from the Nidānakathā I $\frac{20}{10}$, where we are told that the king Vijitāvin mastered the three Piṭakas; likewise from I $\frac{41}{1} \frac{42}{15}$ and IV $\frac{27}{7}$. So it will be understood how we already in the Atītāvatthu (II $\frac{167}{2}$) occasionally meet with the formula: appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṅgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895. 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its forerunners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time: compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātakas to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a pañña or a paṭṭa. An epistle is called pañña, and a letter akkhara. Examples: imāñū gāthān panne likhītvā II $\frac{113}{22}$, IV $\frac{52}{17}$; tena hi likhathā 'ti suvannapatte likhāpesi II $\frac{517}{22}$, IV $\frac{5}{20} \frac{468}{18}$; jātihiñ-

gulakena bhittiyā akkharāni likhitvā V $\frac{118}{9}$ $\frac{487}{94}$, IV $\frac{222}{26}$; paññā-
kārena saddhūm paññāni pabiniṁsu V $\frac{438}{14}$; pāśūne lekhānī kha-
nanto V $\frac{149}{18}$ $\frac{118}{8}$ $\frac{487}{94}$.

Lipi that appears in the inscriptions of Asoka, is not to be found in the Jātaka and is no doubt a loan from the Persians.

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka.

Finally I have to thank Mr. P. C. Madsen, the compositor, for the care and attention with which he for the space of twenty years has worked at this not very easy task.

Kopenhagen 20. February 1897.

V. Fausbøll.

PREFACE.

On beginning this Index to the Jātakas, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far as possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter N. In accordance with the now published edition I have tried to introduce a further denotion as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with *. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales¹⁾ or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example: Vol. IV 360.24 we have the following quotation „Aṭṭhanipāṭe Sucirajātaka“. There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asadisa-dānam“, which shortly mentions the subject of the introductory tale. Thereby is found in Aṭṭhanipāṭa Ādittajātaka, and attention is directed besides to Jāt. (499), where it is clear the same quotation appears again in the form of „Aṭṭhanipāṭe Sovirajātaka“. Neither is there any Sovirajātaka, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovirajātaka must be the right reading, as Ādittajātaka begins just with the words „atīte Soviraraṭṭhe“. Sucira must therefore be a misscript for Sovira. Vidītra-jāt. (Cod. B) is doubtless Vidhūra-jāt. or another name for Dhūma-kārijāt. (413). Here is consequently a confounding of the Atītavatthu and the Paccuppanna-vatthu. On the other hand the Birman variation of Sovira IV 401 is Sivira (cfr. III 470 Sivirāṭhe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccuppannavatthu, pointing out the subject of the tale, included in the index, may thus be seen; I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

¹⁾ The numbers of the tales are always marked with (—).

have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the Jātaka is called after the hero, generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first Gāthā, but in certain cases after the prose beginning. The same methods may be seen in the titles of the Jātakas that are preserved in the Bharhut-Inscriptions. For instance that Mahāummagga-jātaka is called Yavamajhakiyā, agrees very well with our text, that VI 331,1 is as follows: „Mithilāyām . . . pācīnayavamajhake Sirivaddhako nāma seṭṭhi ahosi“. Ruru-jāt, is named after Bo, in the text, but on the Stūpa we find Miga-jāt, after the first Gāthā. Jāt, (62) is, as we know, likewise named on the Stūpa after the opening words in the first Gāthā: yaṁ brāhmaṇo etc. Nacca-jāt, is named after an important occurrence in the tale (the peacock's dance), but the Stūpa has Hārīsa-jāt, after Bo. At the beginning of Bhallātiyā-jāt, (504) prose and verse are much the same: Bhallātiyo nāma ahosi rājā; the Stūpa here has Kinnara-jāt. This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the Jātakas have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as Jatākas (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those Gāthās that are to be found repeated in their entire length, but also several recurring parts

of Gāthās, as far as I can make out¹). Prof. Franke's opinion²) of the verses in the Jāt. seems to be confirmed here in several points. A good example of this is given in the verses in Jāt. (262) and (263) which we find in succession vol. IV 471 (cfr. V 451). Still I do not think that we can safely admit a poetical „Ur-Jātaka“, even if we allow that the prose in the Atitavatthu on the whole shews evidence of editorship. I shall not however enter closer into the question here; what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation, for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that, as it first of all is an index to the present edition, I have, from principle, not voluntarily corrected the text which is given by the editor; the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol. IV 343 speaks of two Theras Mantidatta and Dhanugabatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs; but instead of Datta the Singhalese text has Utta. This last mentioned name is undoubtedly false, as B has the form Datta, and the signs for „u“ and „da“, in Singhalese might easily be mistaken. In accordance with this I have also understood „mitto“ and „datto“ IV 478,27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol. I p. 230. The Pāli Text (Jāt. I 391,21) has the following: „Sāriputtāthero Nālagāmake jāto varake pari-

¹ I have prepared a complete index of all the verses, but have refrained from printing the whole of it, as it would be too voluminous; still I hope to be able, on another occasion, to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature.

² Anzeige von Gurupūjakāmudi, Bezz. Beitr. 1897 p. 291 ff.

nibbāyi", which is rendered: "The Elder S., who was born in Nāla village, died at Varaka". Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be "nājātavaraka", as in V 125.21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jātabhūmi), and the passage is to be translated thus: "S. died in Nālagāmaka in the same room, he was born in".

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasi and Brahma-datta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding "etc."

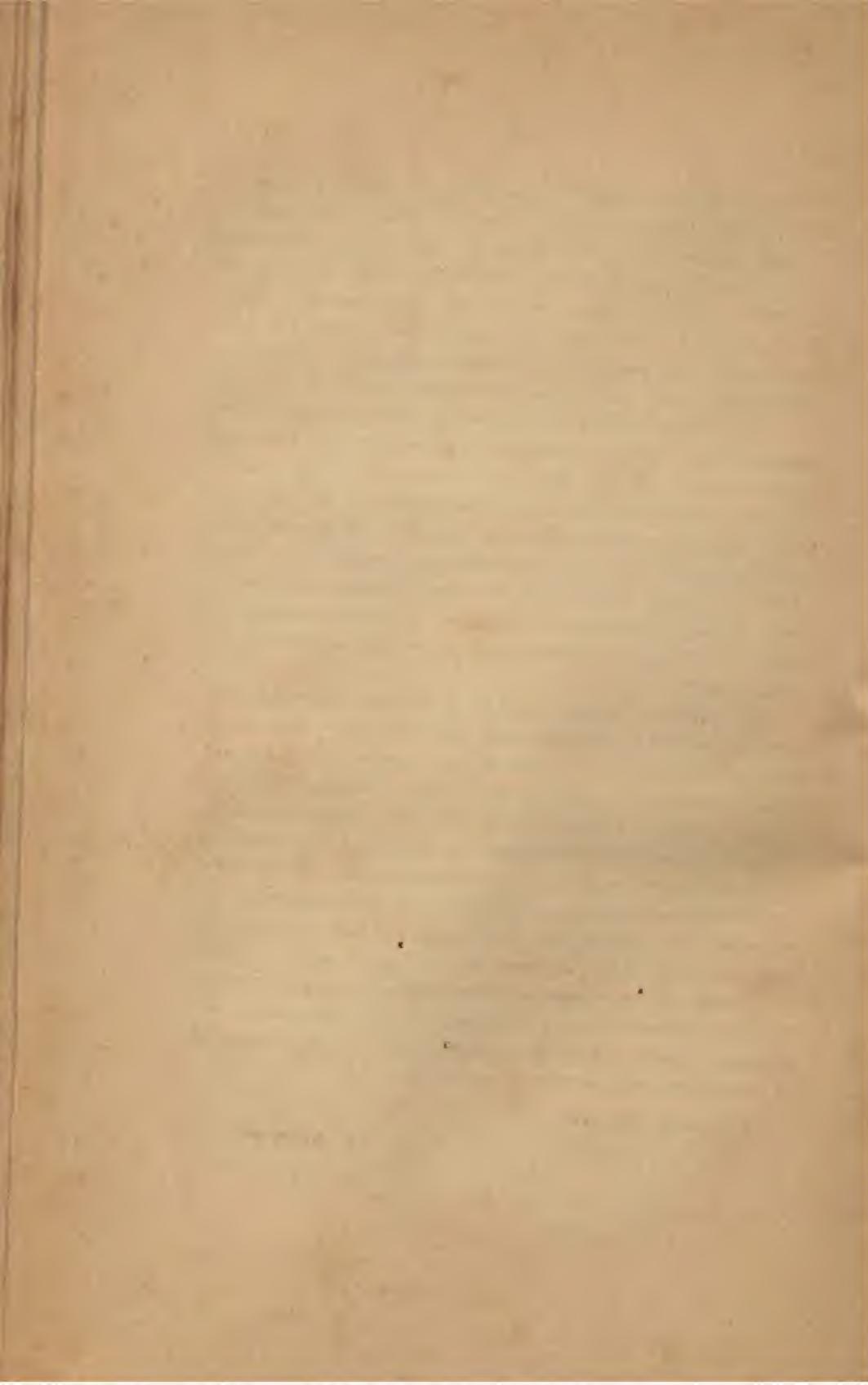
The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

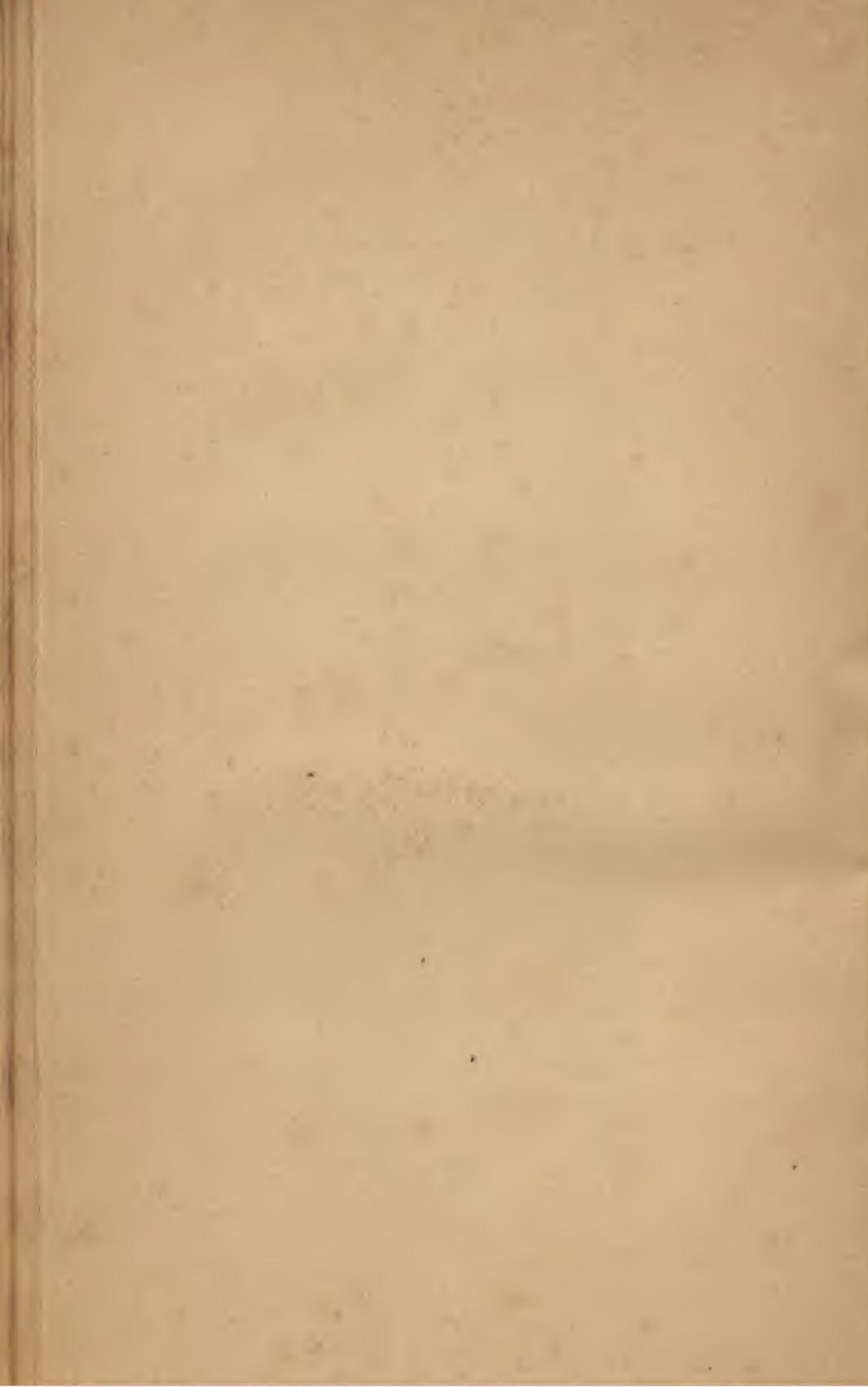


I

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Sakko devarājā, Dhammadassi-Buddhassa kāle N 30,23.

sīho, Paduma-Buddhassa kāle N 36,15.

Sujāto khattiyo, Tissa-Buddhassa kāle N 40,18.

Sudassano rājā, Vessabhu-Buddhassa kāle N 42,7.

Sumedha-tāpaso, Dīpāñkara-Buddhassa kāle N 15,16.

Suruci brāhmaṇo, Mañgala-Buddhassa kāle N 32,2.

Susimo mahiddhikatāpaso Atthadassi-Buddhassa kāle N 39,11.

Bodhisatta, [in the Jātakas] —

Akitti brāhmaṇo (480).

akkhadhutto (91).

agghakārako (agghapāṇiko) Bārāṇasirañño (5).
 Ajjuna-kumāro Pañdurājaputto (536) V 426,10—427,15
 (— Kuṇālo sakuṇarājā).
 aṭavīrakkhika-jeṭṭhako (265).
 Atṭhiseno, brāhmaṇo Bārāṇasiyām (403).
 Anithigandha-kumāro, putto Brahmadattassa Bārāṇasi-
 rañño (263). (507).
 Aparaṇṇo, gijjho (381).
 amacco Bārāṇasi-rañño (26). (27). (92). (107). (108). (226).
 amacca-ratanām (331). (345). (409). atthadhammānusāsako
 (25). (158). (183). (184). (186). (195). (215). (223). (247).
 (306). (336). (337). (396). (473). ovādadāyako (462, cfr. 8).
 vinicchayāmacco (218). (332). (333). sabbakiccekārako
 (320). sabbatthaka-amacco (176). — Senako, brāhmaṇa-kumāro
 (401). (402). — Vidhūro, amacco Koravya-rañño (495).
 Vidhurapañjito, amacco Dhanañjayakorabbassa (545).
 Ayoghara-kumāro, putto Brahmadattassa Bārāṇasi-rañño
 (510).
 Ayyakākālako, go (29).
 Arako, satthā, isi (169).
 Arindamo, Bārāṇasi-rājā, putto Magadharāñño (529).
 Alīnacitta-kumāro, putto Bārāṇasi-rañño (rājā Bārāṇasi-
 yām) (156).
 Alīnasattu-kumāro, putto Jayaddisa-rañño Uttarapañ-
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 Asadisa-kumāro, putto Bārāṇasi-rañño (181).
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 Vātaggasindhavo (266).
 ācariyo, disāpāmokkho Bārāṇasiyām (41). (64). (65). (119).
 (123). (130). (150). (185). (200). (245). (287). (377). —
 Takkasilāyām (61). (71). (97). (252). (338). (353). (373).
 — Rakkhito, brāhmaṇo, tāpaso (453).

ājīviko (94).

Ādāsamukha-kumāro, rājā Bārāṇasiyām (257).

isi (66). gaṇasatthā (10). (43). (81). (117). (124). (161). (175). (180). (197). (203). (213). (271). tāpaso (76). (77). (87). (165). (166). (167). (173). (234). (244). (246). (253). (273). (281). (293). (301). (314). (319). (334). (348). (376). (380). (392). (414). (418). (426). ovādādāyako tāpaso (149). (312). kuḍupaka-tāpaso (284). pañhavisajjanaka-tāpaso (17). brāhmaṇo, purohito Bārāṇasi-rañño (362). udiceabrahmāno, pitā Isisiñgassa (526). udiceabrahmāno — Bārāṇasi-rājā (73). udiceabrahmāno — Mahābrahmā (99). — Arako, satthā (169). — Kaṇhapanḍito, brāhmaṇakumāro (440). — Kappo, brāhmaṇakumāro (346). (405). — Kassapo, pitā Isisiñgassa (523). Komāyaputto, brāhmaṇo (299). Takkapanḍito (63). Tīrīṭavacchakumāro tāpaso (259). Brahma-datto, Bārāṇasirājā tāpaso (519). Lomasakassapo, purohitaputto (— Kassapo) (433). Vacchanakha-paribbājako (235). Sañkiccepanḍito, purohitaputto (330). Sarabhañgasatthā (— Jotipālo, purohitaputto) (423). (522).

udakakāko, Virako (204).

Udayabbaddo, Kāsirājā (— Sakko) (458).

Udayo, Bārāṇasirājā (421).

udiceabrahmāno, isi, gaṇasatthā (10). (81). (117). (124). tāpaso (77). (87). (149). pitā Isisiñgassa (526). Bārāṇasi-rājā (73). — Mahābrahmā (99). — disāpāmokkhācariyo Bārāṇasiyām (119). — nibbuttaggi tāpaso (144). — Culludhanuggahapanḍito (90). — Bodhikumāro (Mahābodhi-paribbājako) (528). *

Kaṭṭhavāhana-rājā Bārāṇasiyām (7).

Kaṇha-paṇḍito, brāhmaṇakumāro, isi (440).

Kaṇhadīpāyano, tāpaso (444).

kapi (20). (208). (404). (407). (516). efr. vānaro.

Kapilo, brāhmaṇo, purohito Cetiya-rañño (422).

kapoto, see: pārāpato.

Kappo, brāhmaṇa-kumāro (māṇavo, isi) (346). (405).

kappako Illisa-setthino (78).

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kassako (56). (189).

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Kassapo, purohitaputto, isi (Lomasakasapo) (433). tā-paso, pitā Nāradassa (477) — (106). pitā Isisiṅgassa, māhāsi (523). — Akitti-brāhmaṇo (480).

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kinnaro, Cando (485).

kukkuṭo (383). (448).

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Kuṇḍalo, sakunarājā (536).

Kuṇḍakumāro, brāhmaṇo, khantivāditāpaso (313).

Kuddālaka-paṇḍito, paṇṇikakula-putto (70).

kumbhakāro (178). paribbājako (408).

kuruñgamigo (21). (206).

Kusa-rājā, Kusakumāro putto Okkākassa (531).

Komāyaputto, brāhmaṇo, isi (299).

Khadiravaniyo, rukkhakoṭṭha-sakuṣo (210).

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gijjhō (164). (399). (427). Aparanṇo (381).

Guttika-kumāro, gandhabbo (243).

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(286). Sārambho balivaddo (88).

godho (138). (141). (325).

Ghata-kumāro, pāṇḍito, putto Devagabbhāya (454).
 Ghata-kumāro, Bārāpasi-rājā (355).
 cakkavāko (434). (451).
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 Candakumāro, rājā Bārānasiyām (542).
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 Citta-pāṇḍito, cañḍālaputto (498).
 Cullaka-setthi (4).
 Culladhanuggaṇha-pāṇḍito, udicebrāhmaṇa-putto (80).
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 Chaddanto, nāgarājā (514).
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 Junha-kumāro, Bārāpasi-rājā (456).
 Jotipāla-kumāro, purohitaputto (— Sarabhaṅgasatthā) (423).
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 Takka-pāṇḍito, isi (63).
 Takkāriya-pāṇḍito, māṇavo (481).
 tāpaso (cfr. isi, udicebrāhmaṇo) (154). (162). (207). (251).
 (285). (323). (328). (435). (490). (496). (511). dibba-
 cakkhukatāpaso (436). — Kanhadīpāyano (444). Kassapo
 (477) — (106). Kunḍakumāro, khantivāditāpaso (313).
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 Hārito (431). — dhammānusāsako amacco Bārānasirañño
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Temiya-kumāro, putto Kāsirañño (— Mügapakkhapandito) (538).
 daliddakula-putto (415). (421).
 Dīghāvukumāro, putto Kosalarañño (371). (428).
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 (38). (74). (102). (105). (113). (139). (187). (205). (209).
 (217). (272). (283). (294). (298). (361). (400). (437). (492).
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 (307). phandanarukkha-devatā (475). simbalirukkha-devatā
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 Dhanañjayo, Kururājā (276).
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 Dhammapālo, brāhmaṇa-putto (447).
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 nesādaputto, Suvaṇṇasāmo paṇḍito (540).
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 Pañcāvudha-kumāro, putto Bārāṇasi-rañño (55).
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 paṇṇikakula-putto, Kuddālaka-paṇḍito (70).
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 Brahmādatto, Bārāṇasi-rājā (14). (67). (225). (248). (459). isi (519). — Kuṇālo sakuṇarājā (536) V 444,23.
 Brahmādattakumāro, putto Bārāṇasi-rañño, rājā Bārāṇasiyām (50). (151). (415). putto Magadha-rañño, rājā Bārāṇasiyām (378).

rāhmaṇo (cfr. udicca-brāhmaṇo, ācariyo, isi, tāpaso, purohito, māṇavo) (174). (250). Kassaka-brāhmaṇo (389). kūṭumbiko (354). — Akitti (480). Atthiseno (403). Saṅkho (442). antevāsiko Vedabbhabrāhmaṇaputto (48). — brāhmaṇaputto (68). (155). (237). Kaṇhapaṇḍito (440). Dhammapālo (447). Bodhikumāro (443). Sambhavakumāro (515). Sonakumāro (532). Somadatto (211).

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Bhallātiyo, Bārāṇasi-rājā (504).

Bhūridatto, putto Dhataratṭha-nāgarañño (543).

bherivādako (59).

Bhojanasuddhika-rājā Bārāṇasiyam (260).

Makhādevo, rājā Mithilāyam (9).

Magha-kumāro, māṇavo (Sakko) (31).

maccho (75). (236). Mitacintī (114).

Mandhātā, rājā paṭhamakappe (258).

Mahākañcana, brāhmaṇaputto, isi (488).

Mahājanako, rājā Mithilāyam (539) — Janako (52).

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Mahādhanakumāro, putto Bārāṇasi-setthino, tāpaso (425).

Mahānandiko (Nandiyo), vānaro (222).

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Mahābrahmā (134). (135). udicca-brāhmaṇo, isi (99). Nārādo (544).

Mahālohito, go (30). (286).

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Mahāsudassano, rājā Kusāvatiyam (95).

Mahīmāsā-kumāro, putto Brahmadattassa Bārāṇasi-rañño (6).

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 — Kaṭṭhavāhana-rājā (7).
 — Ghatakumāro (355).
 — Caṇḍakumāro (542).
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- Brahmadatto (14). (67). (225). (248). (459). tāpaso (519). — Kuṇalo sakunarājā (536) V 444,23.
- Bramadattakumāro (50). (151). (378). (415).
- Bhallātiyo (504).
- Bhojanasuddhiko (260).
- Mahāsillavo — Sīlavakumāro (51).
- Sakkadattiyarājā, gahapatiputto (194).
- Susīmakumāro, purohitaputto (411).
- Magadha-rājā, Duyyodhano — Saṅkhapāla-nāgarājā (524).
- Sivi-rājā Sivikumāro (499). (527). Sovīra-rājā, Bharato (424). Videha-rājā Mithilāyañ : (160), Makhādevo (9).
- Mahājanako (539) — Janako (52), Nimi (541), Sādhīno (494).
- rājakumāro; putto Mahāpiṅgalassa Bārāṇasi-rañño (280).
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- Ajjunakumāro, putto Pañdorañño (536) — Kuṇalo sakunarājā V 426,27.
- Anitthigandhakumāro, putto Bārāṇasi-rañño (263). (507).
- Alīnacittakumāro, putto Bārāṇasi-rañño (156).
- Alīnasatukumāro, putto Jayaddisa-rañño Uttarapañcālānagare (513).
- Asadisakumāro, putto Bārāṇasi-rañño (181).
- Ghatakumāro, putto Devagabbhāya (454).
- Dīghāvukumāro, putto Kosalarañño (371). (428).
- Dhammapālo, putto Mahāpātassa Bārāṇasi-rañño (358).
- Pañcāvudhakumāro, putto Bārāṇasi-rañño (55).
- Padumakumāro, putto Bārāṇasi-rañño (193). (472).
- Mahimāsakumāro, putto Brahmadattassa Bārāṇasi-rañño (6).
- Yūvañjayo, putto Sabbadatta-rañño Rammānagare (460).
- Rāmapaññito, putto Dasarathassa Bārāṇasi-rañño (461).
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- Sutasomakumāro, putto Koravyarañño, rājā (537).

Somakumāro (Sutasoma-rājā), putto Bārāṇasi-rañño (525).
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— seṭṭhi (291). (450). (535). — Udayabhadde Kāśirājā (458). — Maghakumāro māṇavo (31).

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Suruci, brāhmaṇo (— Bodhisatto) N 32,2, 14.

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Suruci²), rājā Mithilāyām, putto Surucino³) II 333,22*. — IV 315,29*. 316*,1, 9.

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Senaka, pāṇḍito, dhammānusāsako Vedeharañño VI 330*,4. 18. 334*,11. 12. 335 (4). 339 (8. 9. 28). 342 (7. 8. 11. 14. 19). 343,15*. 344,31*. 345*,8. 22. 23. 348*,24. 27. 349,9*. 351*,14. 18. 20. 22. 352*,15. 24. 353*,13. 14. 23. 24. 356*,7. 11. 14. 357*,14. 15. 358* (2). 4. 17. 359,6*. 360*,5. 19. 26. 361*,8. 17. 362*,2. 11. 28. 29. 368*,14. 23. 369*,4. 8. 28. 370*,6. 24. 30. 372,6. 27. 28. 378*,23. 29. 379,20*. 380,4*. 381*,11. 12. 29. 382*,1. 4. 10. 12. 22. 386*,26. 28. 29. 387 (7. 8). 9*. 415*,6. 7. 417 (22). 435,3*. 436,20*. 438 (7. 8). 31. 33. 440*,10. 25. 29. 32. 441,3*. 442*,2. 8. 443,31*. 444*,15. 18. 22. 445,2. 447*,13. 15 (20). 21. 463*,15. 20. 29. 465*,1. 4. 478,18*.

Senaka-kumāra, pāṇḍito, brāhmaṇaputto, amacco Janakassa Bārāṇasi-rañño (— Bodhisatto) N 46,8. — III 341,24*. 343,25*. 344,16*. 345,6*. 348,27* (28). 351,6*. 19.

Senaka-kumāra, pāṇḍito, brāhmaṇaputto, amacco Maddava-rañño Bārāṇasiyām (— Bodhisatto) III 337*,2. 5. 340*,8. 10. 13. 341,9*. 17.

Senaka, rājā Bārāṇasiyām III 275*,10. 11. 276,6*. 278,20. 279 (1). 7* (12).

Senaka, vānaro, bhāgineyyo Bodhisattassa II 78*,18. 19. 20. 79,5.

Senaka-vagga III 275—316.

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señibhañḍanam, see: señibhañḍanam.

Seyya, rājā Bārāṇasiyām V 354,9 (read: Saṇyama).

Seyya-jātaka (282) II 400—403. — III 13,11 (Seyyamṣa-jāt.).

Seyya-, Seyha-, see: Sayha.

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II

ALPHABETICAL LIST

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Akilāsuno vāṇṇupatthe (2).
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Agārā paccupetassa (372).
Agghanti macchā (288).
Añgārajātā (421).
Acetanam brāhmaṇa (307).
Accuggatā atjibalatā (117).
Accheram vata lokasmim (54).
Ajjāpi me tam manasi (252).
Aññamaññehi titthehi (25).
Aññe socanti rodanti (355).
Añño uparimo vaṇṇo (212).
Aṭṭhakhuraṁ Kharādiye (15).
Atikaram akarācariya (116).
Atikkamma ramaṇakām (82).
Attānam saṁkamaṁ katvā (407).
Atthi me puriso deva (225).
Ath' abravī (523).
Adamba te vāri bahūtarūpam (174).
Adassanena morassa (339).

Adāsi dānāni (340).
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Anuttare kāmaguṇe samiddhe (303).
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Apañnakām ṭhānam eke (1).
Apāyimha anaccimha (81).
Api ataramānānam (8).
Api Kassapa mandiyā (312).
Api nū hanukā santā (146).
Api passena semāno (23).
Api Ruhāka-echinnāpi (191).
Api Vīraka passesi (204).
Api haatvā hato brūti (332).
Appakena pi medhāvī pābha-
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Appamādo (amatapadām) (520).
Apposukko dāni tuvaṁ ka-
poṭa (490).
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 Amb' āham addaih vanamanta-
 rasmīm (408).
 Ambho ko nām' ayam rukkho
 (210).
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 Ayam iśi upasamasāmyame
 rato (250).
 Ayam eva sā nāham pi so
 anañño (193).
 Araññā gāmam āgama (348).
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 Alam etehi ambehi (208).
 Alāñkata kūñdalino suvatthā
 (522).
 Alāñkato maṭṭakundali (449).
 Alinacittam nissāya (156).
 Avadhi vata attānam (215).
 Avasimha tavāgāre (343).
 Asakkhit vata attānam (342).
 Asañkiyo 'mhi gāmamhi (76).
 Asantam yo pagañhāti (150).
 Asabbatthagāmī-vācam (123).
 Asamekkhitakammantām (152).
 Asampadānen' itaritarassa (131).
 Asātañ sātarūpēna (100).
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 Assam gavañ rajatañ jāta-
 rūpam (488).
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 balo (481).
 Aham eva dūsiyā bhūnahatā
 (358).

Ahañ ce Dañhadhammāya (409).
 Aham dasasatañvyañmām (412).
 Abāsi me ambaphalāni pubba
 (474).

Āgamissati me pāpam (416).
 Ādittasmīm (424).
 Āmantayāmī nigamam (525).
 Āyatam dosam nāññāya (85).
 Āraññakassa isino (271).
 Ārog Yam icche pañamañ ca
 lābhām (84).
 Āsā lokitthiyo nāma (61).
 Āsāvati nāma latā (380).
 Āsimseth' eva puriso (51). (483).
 Āśivisamamamam santam (239).
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 (206).
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 Idam pure ninnam āhu (418).
 Idam suvannakāyūram (419).
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 Idb' ūragānam pavarō pavittho
 (154).
 Idh' eva hañsa nipata (476).
 Idha ce hi nām virādhesi (3).
 Imāni mām (304).
 Isinam antaram katvā (213).

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 Ukkā milācā bandhanti dīpe (486).
 Ucce viṭabhiṁ śrouya (187).
 Ucce sakuna omāna (297).
 Ucchānge deva me patto (67).
 Utthēhi Kaṇha (454).
 Utthēhi cora (311).
 Uḍḍayhate janapado cāpi (526).
 Uttamaṁgaruhā mayhaṁ (9).
 Udumbarā e'ime pakkā (298).
 Udet' ayaṁ cakkhumā (159).
 Upaniyatidam maññe (485).
 Upasāḥhakanāmānaṁ (166).
 Ubhayāṁ me na khamati (199).
 Ubho khañjā (78).
 Ummujjanti nimujjanti (463).
 Urago va tacam jīṇyām (354).
 Usabhass' eva te khandho (295).

Ekacintito va ayam attho (232).
 Ekapanno ayam rokkho (149).
 Ekaputtako bhavissasi (249).
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 Ekā nisionā (458).
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 Ete yūthā patlyanti (501).
 Ete haṁsā pakkamanti (502).
 (534).
 Etha Lakkhaṇa Sītā ca (461).
 Evam akkhāyati (536).
 Evam eva nūna rājānaṁ (160).
 Evaṁ ce sattā jāneyyam (18).
 Evambhūtassa te rājā (371).

Odātavatthā (417).

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 Kaṇho vatāyām puriso (440).
 Kamathām abhisandhāya (278).
 Kāre sarikkho (121).
 Kalyāṇadhammo (171).
 Kalyāṇarūpo vatāyām (324).
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 Kassa sutvā sataṁ dhammi (529).
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 Kāyam balākā sikhī (274).
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 Kā nu kālena vappena (382).
 Kā nu vijju-r-ivābhāsi (506).
 Kā vedhamānā (519).
 Kākolā kākasatīghā ca (379).
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 Kāmaṁ kāmavāmānassa (467).
 Kāmam patāmi nirayaṁ (40).
 Kāmām yahim icchasi tena
 gaccha (234).
 Kāyena yo nāvahare (326).
 Kālamigā setadantā tava imē
 (163).
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 (411).
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 Kāle vā yadi vā joṇhe (17).
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Kim agghati tandulanālikā (5).
 Kim aṇḍakā (306).
 Kin te jaṭāhi dummedha (138).
 Kim te vataṁ (447).
 Kin nu daṇḍaiḥ kim ajinām (528).
 Kim nu santaramāno va (352).
 Kin nu socasi (514).
 Kim su naro (453).
 Kithchando kimadhippāyō (511).
 Kuṭhārihattho puriso (475).
 Kuto nu āgacchatha (436).
 Kuto nu āgacchasi rumma-vāsi (497).
 Kūlāvakā (31).
 Kusalūpadese dhitiyā daṭhāya (132).
 Kubim gatā kattha gatā (373).
 Ko 'yām bindussaro (294).
 Ko 'yām majjhe samuddasmiṁ (539).
 Ko 'dha jāgarataṁ sutto (414).
 Ko tam hiṁsatī heṭheti (505).
 Ko n' āyām (296).
 Ko nu addbitabhatto vā (273).
 Ko nu kho bhagavā hetu (237).
 Ko nu marī osunā vijjhī (540).
 Ko nu sāddenā mahatā (172).
 Ko nu santamhi pājjote (364).
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 Ko pātur āsi (512).
 Kodhanā akataññū ca (63).
 Ky' āhaṁ devānam akaram (369).

Khamanīyaṁ yāpanīyaṁ (426).
 Kharājīnā jaṭilā pañkadanā (487).

Khuddānam labucittānaṁ (464).
 Khemām yahiṁ (133).

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 Gajaggameghehi (229).
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 Catudvāram idām nagaram (439).
 Catuppado ahaṁ samma (153).
 Catubbhi atṭh' aijhagamā (104).
 Candābhām (135).
 Cirassām vata passāma (395).
 Cirassām vata me (513).

Janittam me bhavittam me (178).
 Jarudapānaṁ khaṇamānā (256).
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 Jiva vassasataṁ Gagga (155).
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Nātam etām kuruñgassa (21).

 Tath' eva kassa kalyānam (126).
 Tath' eva puṇṇapātiyo (53).
 Tadēva me tvām (333).
 Tañ ca appañ ca (179).
 Tayo giriṁ (228).

Tava saddhañ ca sīlañ ca (276).
 Tassa nāgassa vippavāsena (455).
 Tāta māṇavako eso (173).
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Dhanuhatthakalāpehi (177).
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 Dhi-r-atthu kaṇḍinām sallañ (13).
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 tañ (69).

Daddabhāyati bhaddan te (322).
 Dariyā sattavassāni (285).
 Dajhām dajhassa khipati (151).
 Dasa khalu (468).
 Dasaqñakam̄ tikkhīqadhārañ (401).
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 Disvā khurappe (265).
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 Ādu paññā kimatthikā 9,43. (cfr. 22,1554.)
 Ānando ca pamādo ca sadā 20,177. 178.
 Āmantayassu te putte 22,2135. 2136.
 Āyatim dosam nāññāya yo kāme 1,84. — V 432 (21).
 Āraññakassa isino cirarattatapassino 3,61. — 14,276. — 22,795.
 Āruyha selam bhavanaṁ kinnarānam 16,106. 115.
 Ārūjbā gāmaṇīyehi illiyācāpadhārihi 19,47. — 22,171. 202. 1835. 2381.
 Ārūjbā gāmaṇīyehi cāpahatthehi vammihi 19,50. — 22,178. 175.
 177. 179. 181. 183. 185. 187. 189. 204. 206. 208. 210. 212. 214. 216.
 218. 220. 1837.

Ārūjhā gāmaṇīyehi tomaraṅkusapāṇīhi 19,44. — 22,169. 200. 1833.
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Ālambarā mutiṅgā ca naccagītā 22,509. 545.
Ālāra nāññatra manussalokā 17,182. (cfr. 15,258.)
Ālārikā ca sūdā ca 22,2388. (cfr. 22,1198.)
Āvatṭani mahāmāyā brahmacariyakopanā 3,38. — 15,288. — 21,946.
Āveṭhitam piṭṭhito uttamaṅgam 15,11. 16.
Āsanam udakam pājjam 15,33. 296.
Āsāya Saddhā-Siriyā ca Kosiya 21,274. 280.
Āśinseth' eva puriso 1,50. — 13,134. 135. — 22,134. 135.
Āhaññantu sabbaviñā bheriyo 22,1641. 2389.

Īmgha Maddi nisāmehi 22,1897. 1899. 2390.
Icc-ete kusale dhamme thite passāmī 6,74. — 21,177.
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Ito ujuñ uttarāyām disāyām 16,105. — 18,19. (cfr. 16,115.)
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Itthiyā kāraṇā rājā bandhāpesiñ II 192,²² 193 (8).
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Idam assa ambavānam supupphitam 17,235. 236. — 22,689.
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Idam assa kaṇikāravānam supupphitam 17,231. 232. — 22,687.)
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Idam assa pāṭalivānam supupphitam 17,233. 234. — 22,668.
Idañ ca paccayam laddhā 22,2437. 2438. 2439.
Idañ ca me sattubhāttam madhunā 22,2085. (cfr. 22,1977.)
Idañ ca sutvāna amānusānam 15,187. 188. 189.
Idam tad ācariyavaco Pārāsariyo 2,142. — 5,16.

Idam te rattham sadhanam sayoggam 20,1. — 21,416. (cfr. 16,72.)
 Idam (pi) dutiya(ka)m sallam kampeti hadayam mama 22,314.
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 Idam pi paniyam sitam abhatam 15,152. — 20,187. — 22,338. 2048
 2126. 2303. (cfr. 22,394.)
 Idam vatvana pakkami 19,35. — 20,113.
 Idam vatvana pakkami acchara 17,108. 119.
 Idam vatvana Maghavā devarājā Sujampati 22,420. 1697. 2332.
 Idam sutvā brahmabandhu 22,3030. 2116.
 Idh' evāharū vasissāmi 14,161. (cfr. 10,126.)
 Indam hi so brāhmaṇam maññamāno 16,93. (cfr. Jāt. (316).)
 Imam gale gahetvāna nāsetha 22,1471. 1520.
 Imam tvam tatiyam tāva dalham katvā N 137. — III 242 (22).
 Imam mayham hadayasokam paṭimūñcatu 14,23. 24. — 22,682.
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 Imamhi nam padesamhi puttakā 22,2220. 2230. 2231.
 Imasmim [me] samaṇa hatthe 22,277. 278.
 Imassa danḍā ca vadhañ ca datvā 13,9. (cfr. 15,8.)
 Imā [tā] pokkharaṇiyo rammā 14,216. — 22,2276. (cfr. 167. 1222.)
 Imā nu nariyo kīm akāmīsu 22,482. 505.
 Imās' āham dhammam sutvā II 257,1. (cfr. 14,214. — 22,675.)
 Ime kumāre passanto (disvāna) mañjuke 22,1760. 1761. 1762. 1763.
 1764. 1765. 2138. 2140.
 Ime te jambukā rokkhā vedisā 22,2171. 2191. 2267.
 Ime tiṭṭhanti ārāmā ayañ sītodakā nadī 22,2173. 2198. 2269.
 Ime nu maccā kīm akāmīsu pāpam 22,442. 445. 448. 451. 454. 457.
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 Ime nu maccā kīm akāmīsu sādhuñ 22,511. 551.
 Ime no hatthikā assā balivaddā ca 22,2176. 2178. 2179. 2196. 2272.
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 Isiñ ca dāñi puechāmi 14,277. (cfr. 14,238. — 22,1704.)
 Isinam antaram katvā Bharurājā 2,124. (cfr. V 118 (31).)
 Issatthe c' asmi kusalo dalbadhammo 22,295. 316. 335. 350.

Ukkāmukhe pahatthaiñ ca 20,120. — 22,933.
 Uggā ca rājaputtā ca visiyānā ca brāhmaṇā 22,1714. 1730. 1741.
 Uṭṭhānapāricariyāya 20,146. (cfr. 22,313.)
 Uṭṭhabakañ ce pi alīnavuttīñ 21,324. (cfr. 21,313.)
 Uṭṭhehi Kapha (cora), kim sesi 4,41. — 10,189. (cfr. 11,11.)
 Uttamañgaruhā mayham īme jātā 1,8. — VI 96,4
 Udet' ayañ cakkhumā ekarājā 2,17. (cfr. 2,17^b.)
 Upaniyat' idam maññe 17,219. 220. (cfr. 14,18.)
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 Upaman te karissāmi 19,24. — 22,1037.
 Upayācikena puttāñ labbanti 22,696. 697.
 Upari dumapariyāyesu 22,2014. 2057.
 Uparivisālāñ dappūrañ 5,99. — 10,6.
 Upalepabhayañ dhiro n' eva 15,163. — 22,1049—50.
 Upahacca manam Mejho 15,24. — 19,98.
 Upetāñ annapānehi naccagītehi 22,518. 526. (cfr. 22,504.)
 Uposathañ ca upavasi sadā 22,503. 524. 533. 542. 549. (cfr. 14,114.
 — 22,516.)
 Uppajjanti ca me bhogā II 255,14. 26. — III 409 (15).
 Ubbedhati me hadayañ mukhañ ca 22,1510. 1544.
 Ummattikā bhavissāmi bhūnahatā 22,679. 680.
 Usabhā rukkhā gāviyo gavā ca I 336,11. — 1,76.
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 Etañ ca te ruccati 8,7. 8.
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Ete asappurisā loke bālā 18,158. 161. 163.
 Ete c' aññe rājāno 22,421. (cfr. 22,1123.)
 Ete nilā padissanti nānāphaladharā 22,2012. 2056.
 Ete bhavanti ākārā 2,90. (cfr. 12,81. 87.)
 Ete bhutvā pivitvā (vamitvā) ca pakkamanti vihañgamā 14,4
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 Evam āpajjati poso 7,12. — 20,48.
 Evam etām yathā brūsi saccam 22,1383. 1407.
 Evam eva aham Kāla bhutvā bhakkham 21,379. 387.
 Evam eva imam kāyam N 33. 35.
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 Evam eva naro pāpam thokathokam 22,1039. (cfr. 22,1044.)
 Evam eva manusse su yo hoti señthasammato 4,184. 136. —
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 Evam eva mahārāja pañditehi sukhāvahaṁ 22,1568. 1640.
 Evam evam manusse 2,100. 181.
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 Evam karonti sappaññā 5,13. — 10,153.
 Evam kicchā bhato poso 20,173. 174.
 Evam ce te laddham idam vimānam 22,1392. 1416.
 Evañ ce no viharatnā antarāyo na hessati 13,39. — 18,188.
 Evañ ce yācamānānam añjalim 13,38. — 18,137. (cfr. 20,153.)
 Evam tam anugacchāmi 19,58. — 22,1759.
 Evam tuvam nāga asampadosam 22,1396. 1419.
 Evam pi idha vaddhānam 6,39. — 9,9.
 Evam pi dahar' ūpeto 16,160. 162. 164. 167. 169.
 Evam mittavataṁ athā sabbe honti 21,88. 191.
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 15,28. 125. — 21,35. 49. (cfr. 9,28. 38.)
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 5,54 etc. — 7,21.)
 Es' asmākam kule dhammo 4,147. 148.
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 Esā te upamā rāja atthasandassanī katā 7,89. — 19,33.
 Eh' imam ratham āruyha 14,204. — 22,435.
 Ehi tam anusikkhāmi yathā tvañ api 21,36. 50.
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Opānabhūtañ me gharam tadāsi 17,171. — 22,1889. 1413. (cfr.
 10,52.)
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 Orodhā ca kumārā ca vesiyānā ca brāhmaṇā 22,25. 66. 1321.
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 Ohāya marū ñātigānā ekañ pāsavasañ gatañ 15,114. — 21,90.

Ka ov' aija chātā tasitā 22,2181. 2182.
 Kacci ārogāñ yoggan te 22,79. 2419. (cfr. 22,80. 2420.)
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 2121. 2206. 2208. 2362. 2409.)
 Kacci te sādisi bhariyā 15,130. — 21,62. 168. (cfr. 15,131. —
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 Kacci dāmsā ca makasā ca 20,131. — 22,2040. 2120. 2297. 2361.
 2410. (cfr. 20,123. — 22,2044. 2122. 2299. 2383.)

Kacci nu tāta kusalām kacci tāta anāmayaṁ 22,75. 2417. (cfr. 15,128 etc.)

Kaccin nu bhotō kusalām kacci bhotō anāmayaṁ 15,198. — 20,190. — 21,58. 184. — 22,2041. 2119. 2296. (cfr. 22,75. 2417. — 22,2380. 2382. — 22,2043. 2121. 2298.)

Kacci bhotō amaccesu doso 15,128. — 21,60. 166. (cfr. 15,129. 21,61. 167.)

Kataññumhi ca posamhi sīlavante III 12 (22). — 10,63.

Katā me kalyāñā anekarūpā 21,431. 432.

Kato mayā saṅgaro brāhmaṇena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)

Katth' acchatī kattha-m-upeti thānam 16,111. (cfr. 16,118.)

Kathaō ca kira puttakāmāyo 22,631. 632.

Kathan nāma sāmasamasundarehi 22,674. 675. 676. 677.

Kathan no abhvādeyya 22,1382. 1384. 1406. 1408.

Kathan no kuñjaram dajjā 22,1717. (cfr. 22,1917.)

Kathan samuddām patari 4,108. (cfr. 4,107. — 5,56.)

Kathaiñkarō kintikaro kim ācarām 14,153. — 17,81.

Kadālmigā bahucitrā bijārā 22,1206. (cfr. 21,267.)

Kadā antepurām rammām 22,158. 159. 160.

Kadāham ajarathē sannaddhe 22,184. (cfr. 22,215.)

Kadāham ariyagāne vathavante 22,194. (cfr. 22,225.)

Kadāham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)

Kadāham assarathē sannaddhe 22,178. (cfr. 19,49. — 22,209.)

Kadāham assārūhe 22,191. (cfr. 22,222.)

Kadāham ottharathē sannaddhe 22,180. (cfr. 22,211.)

Kadāham kuṭāgāre vibhatte 22,161. 162. 163. 164.

Kadāham goñarathē sannaddhe 22,182. (cfr. 22,213.)

Kadāham dhanuggabe 22,192. (cfr. 22,223.)

Kadāham pokkharapī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.)

Kadāham migarathē sannaddhe 22,188. (cfr. 22,219.)

Kadāham Mīhilām phitām 22,145. 146. 147. 148. 149. 151. 152. 153. 154. 155.

Kadāhām meṇḍarathē sannaddhe 22,181. (cfr. 22,217.)
 Kadāhām rājaputte 22,193. (cfr. 22,224.)
 Kadāhām rathaseṇiyō 22,172. (cfr. 19,49. — 22,203. 1896.)
 Kadāhām Vedehe phite 22,156. 157.
 Kadāhām sajjhurathē sannaddhe 22,176. (cfr. 22,207.)
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 Kadāhām hatthārūhe 22,190. (cfr. 22,221.)
 Kadāhām hatthigumbe 22,168. (cfr. 19,43. — 22,199. 1892.)
 Kadā sattasatā bhariyā 22,195. 196. 197. (cfr. 22,226. 227. 228.)
 Kanditena have brahme 7,110. (cfr. 5,114.)
 Kammārānām yathā ukkā anto jhāyati 22,825. 1511. 1545.
 Kammāsapādena viheṭhitattā 21,471. (cfr. 21,472.)
 Karomi te taṁ vacanām 20,104. — 22,2. 47.
 Kasirañ ca parittañ ca 22,80. (cfr. 11,58.)
 Kassa arūkām pariggayha vālavijanim 20,122. — 22,935.)
 Kassa kañcanapaṭṭena puthunā 20,119. — 22,932.
 Kassa jambonadām chattam sasalākām 22,934. (cfr. 20,121.)
 Kassa paggabitañ chattam sasalākām 20,121. (cfr. 22,934.)
 Kassa bheri mutiñgā ca sañkhā 20,118. — 22,931. (cfr. 22,1199.)
 Kassa sutvā satañ darami V 249,7. — 19,1.
 Kāyanām balākā sikhini cori 3,70. — 5,131. (cfr. 3,71. 73.)
 Kā nu vijju-r-ivābhāsi osadhi 15,220. — 17,106.
 Kāni kamīnāoi kubbānañ kathām viññū 12,76. 82.
 Kāmañ kāmayamānassa 12,25. 28.
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 Kāsikasucivatthadharā kuṇḍalino 22,647. 648. 649. 722. 723. 724.
 (cfr. 22,650. 725. 726. 727.)
 Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1801. 1885.
 Kicchā laddho piyo putto 22,347. 348.
 Kim idam appasaddo va 22,2243. 2244. (cfr. 22,2245—46. 2279—
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Kim eva disvā Uruvelavāsi N 282. — VI 220,8.
 Kim kammaṁ akarī pubbe 16,30. (cfr. 16,185.)
 Kin te jaṭāhi dummedha 1,134. — 4,98.
 Kin te vataṁ kim pana brahmacariyām 10,77. — 17,169. — 22,1383.
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 Kin nu ummattarūpo va 10,141. (cfr. 15,144.)
 Kin nu t' āyām dijō hoti 15,122. — 21,20. 102.
 Kin nu te akaraṁ bālo (dhīro) 13,91. 95.
 Kin nu rurū garahasti migānam 13,124. (cfr. 22,442 etc.)
 Kiṁsile kiṁsamācāre purise 6,42. 51.
 Kuṇālakā babucitrā sikhāṇḍī 22,1193. (cfr. 21,265.)
 Kuto nu samma āgammā kassa vā pahito tuvām 22,306. 1479.
 Kumbhila makarā c' ettba 22,1908. (cfr. 10,120.)
 Kurāri hatachāpā va suññām 22,823. 1811. 1812. 1813. (cfr. 22,821.
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 Kusalañ c' eva no (me) brahme 22,2043. 2121. 2298. (cfr. 15,126 etc.)
 Kusalam c' eva no rāja atho rāja 20,132. (cfr. 15,126. — 20,130.
 — 22,2360. 2362.)
 Kusalam c' eva meputta 22,76. 2418. (cfr. 22,2043 etc.)
 Kusalañ c' eva me samma 22,1478. 1916. (cfr. 22,76 etc.)
 Kusalam c' eva me harīsa 15,127. — 21,59. 165. (cfr. 15,126 etc.)
 Kusalam paṭinandāmi Bhūridatta 22,779. 781.
 Kusalā naceagītassa sikkhitā 22,98. 110.
 Kena te tādiso vappo II 255,13. (cfr. II 255,25. — III 409 (14).)
 Kevalo cāpi nigamo Sivayo 22,1715. 1730. 1738.
 Kesesu jāṭām bandhitvā 22,2998. (cfr. 22,2011 etc.)
 Ko nu santamhi pājjote III 197,19. — VI 371,11.
 Koso ca tuyhami vipulo, koṭṭhāgārañ ca 17,212. 213.

Khaṇant' ālukalambāni 14,279. — 22,2364.

Khattiyamantā ca tayo ca veda 22,927. 928.

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 Kharājinā jatilā pañkadantā 6,10. — 14,62.
 Khippam anteporam gantvā (netvā) rāñño dassehi 21,37. 51.
 (cfr. 21,40.)
 Khīrodanām aham adāsimū III 409 (11). (cfr. II 255,22.)
 Khuddānam labucittānam akataññuna 21,311. (cfr. IV 144 (9).)

Gacchatha bho gharaniyo 22,634. 635.
 Gatito ca ratto ca adhimucchito ca 6,15. (cfr. 9,23.)
 Gandho isīnam ciradakkhitānam 17,54. 55.
 Gambhīrapañham manasābhicintayam 17,76. (cfr. 10,69^a.)
 Gavañ ca taramānānam ujuñ gacchati 4,135. — 18,106. 170.
 Gavañ ca taramānānam jīmham gacchati 4,133. — 18,104. 168.
 Gāthā imā atthavatī suvyañjanā 17,91. — 21,445.
 Gāme vā yadi vāraññe 5,32. — 6,2. 5. (cfr. 2,54.)
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 Guyhañ ca tassa n' akkhāti 12,79. (cfr. 12,85.)
 Guyhassa bi guyham eva sādhu VI 381,5. 388,17.

Gharam āvasamānassa gahañthassa 22,1249. (cfr. 1242.)

Cāmkamām tattha māpesimū N 40. — 1 7 (11).
 Caje cajantam, vanatham na kayirā 2,145. — 4,131.
 Catukkappam va kedāram 6,35. (cfr. 9,3. 5.)
 Catubbi aṭṭh' ajjhagamā 1,102. — 5,98. (cfr. 10,4 - 5.)

Cando ca suriyo ca ubho sudassanā 14,149. 160.
 Cammapāsi chamā seti jātavedam namassati 22,2011. 2016. 2034.
 2088. 2055. 2059. 2115. 2968.
 Cātuddasim pānparashin (pañcadasim) 14,114. — 22,502. 515—16.
 523—24. 532—33. 541—42. 548—49. (cfr. 15,226. — 17,176. —
 22,1008. 1059.)
 Cittakūto ti yañ āha devarājapavesanām 22,561. (cfr. II 210 (12).)
 Cirassaiñ vata passāma 6,186. (cfr. 15,294—95.)
 Cirānuvuttham pi piyāñ manāpām 21,313. (cfr. 21,324.)
 Coriyo kāthinā h' etā vālā I 295,11. — 21,331.
 Corinām bahubuddhīnam yāsu saccam I 295,7. — 16,295. —
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 Jayo hi Buddhassa sirimato ayañ N 274. 275. 276. 277.
 Jātarūpamayā kaññā 22,1181. 1173.
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Ñātīnañ ca piyo hoti mittesu 3,120. — 16,177.
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Dayhamāñena gatena niccañ 19,90. 106.
 Dayhamāno na jānāti 5,20. 22. 24. 26. 28.

Tagarañ ca palāsena yo naro 15,184. — 22,1051.
 Tagga te aham akkhissam yathāpi kusalo tatbā 16,172. 186.
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Tato kumāre ādāya 22,2147. 2148.
 Tato khomañ ca kāyūram 22,2444. 2445.
 Tato ca kho so gantvāna Mātharo 22,1476. 1494.
 Tato [ca] rājā taramāno yuttam āruyha sandanam 19,71. — 22,71.
 Tato ca rājā pāyāsi senāya 19,6. — 20,107. — 22,1500.
 Tato eut' āham Vedeha 22,1001. (cfr. 22,1061. 1064—87.)
 Tato tāta nivattassu, māssu etto param gami 6,85. — 9,8. 5.
 Tato ratyā vivasane 19,124. — 21,168. 372. — 22,1011. 1728. 1820.
 2295. 2328. (cfr. 22,1731. 1789.)
 Tato vātātāpe ghore N 295. (cfr. 20,96. 170.)
 Tato Vessantaro rājā dānat datvāna khattiyo 22,1893. 2180. 2469.
 Tato saññisahassāni yudhino cārudassanā 22,2374. 2435. 2461.
 Tato so rajjum ādāya 22,2152. 2198.
 Tato have dhitimā rājaputto 16,78*. 90. 95.
 Tatth' addasā kuñjaram chabbisāñam 16,116. (cfr. 16,107.)
 Tatth' addasā pokkharapīm adūre 16,117. (cfr. 16,112.)
 Tatth' ev' ete vattapadā IV 422 v. 11. — 17,48. (cfr. 17,18. 25.)
 Tatth' eva sā pokkharapīl adūre 16,112. (cfr. 16,117.)
 Tattha kā nandi kā kbiḍḍā 15,87. — 22,115.
 Tattha-ppadhānam padahim N 44. — I 10 (30).
 Tattha pakkhī saoniratā khemino 21,265. (cfr. 22,1192. 1193.)
 Tattha pānāya-m-āyanti nānāmigagapā 21,266. (cfr. 22,1204.)
 Tattha bindussarā vaggū nānāvappā 22,1945. 2306.
 Tath' acchāñ kuñjaro chabbisāñō 16,107. (cfr. 16,116.)
 Tath' eva tvam sabbahave passa N 139. — III 242 (26).
 Tadāsi yam bhīmsaṇakam 22,1708. 1709. 1843. 1844. 2149. 2150 2306.
 Tam abravī mahārājā Sivinam 22,1856. 1888.
 Tam abravī rājaputti Maddī 22,1749. 1754. 1855. 1860. 1882. 1891.
 Tañ ca disvāna āyantañ jalantam 20,117. — 22,74.
 Tañ ca disvāna āyantañ pitaram 22,2407. (cfr. 22,2422.)
 Tam tam Kañhājinā voca 22,2100. (cfr. 22,2347.)
 Tam tam vadāmi Kosiya: dehi dānam 21,194. 196. 198.
 Tam tvam bhattam patiggayha 14,271. 274. 283.

Taṁ devā paṭinandim̄su 14,206. — 22,570. (cfr. 15,150 etc.)
 Taṁ n' ussahe jīvikattho pahātum 6,15. — 9,23.
 Taṁ nāgakaññā caritām gaṇena 15,248. — 22,1874.
 Taṁ me vataṁ taṁ pana brahmacariyām 17,172. — 22,1891.
 1415. (cfr. 10,77. — 17,169. — 22,1888. 1412.)
 Taṁ lobhā pakataṁ kammām 9,68. (cfr. 9,48.)
 Taṁ vo vadāmi, bhaddām vo 7,104. — 13,25. — 16,221.
 Taṁ saṅgaraṁ brāhmaṇassa-ppadāya 16,67. 69. 70. — 21,397.
 398. 405. 420.
 Tasmā phalapuṭṭassēva nātvā 15,165. — 22,1052.
 Tasmā satañ ca asatañ ca 2,58. — 10,114. — 22,2317.
 Tasmā hi chandāgamanañ 2,125. — 8,59. — 19,99.
 Tasmā hi dhīrassa bahussutassā 11,91. (cfr. 16,258.)
 Tasmā hi paññito poso N 296. — 14,200.
 Tasmim̄ me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1934.)
 Tassānujām dhītaram kāmayāmi 22,1851. (cfr. 1439.)
 Tassāvidūre pokkharaṇī 22,2027. 2063.
 Tassa taṁ dadato dānañ 22,482. (cfr. 22,412.)
 Tassa taṁ vacanāñ sutvā pasādām 21,47. 68.
 Tassa te anumodanti ubho Nārada-Pabbatā 22,2203. 2315.
 Tassa pāde gahetvāna katvā ca naṁ padakkhiṇām 17,130.
 — 22,49
 Tassa putt̄o vyākāsi Mātali 22,448. 446. 449. 452. 455. 458. 462.
 465. 468. 471. 474. 477. 483. 486. 490. 495. 499. 506. 512. 520. 529.
 538. 545. 552. 566.
 Tassa puttā ca dārā ca 6,38. — 9,8.
 Tassa rajjass' aham bhīto 22,96. (cfr. 22,61.)
 Tassā me passa vimānañ II 255,23. — III 409 (12).
 Tassā sumajjhāya piyāya hetu 22,1851. 1440. — VI 327,5.
 Tā ca sattasatā bhariyā 22,236—241.
 Tālā ca mūlā ca phalā ca 15,190. (cfr. 18,21.)
 Ticivaraṁ ca patto ca N 273. — III 377,19.

Tiṇalatāni (tiṇalatā ca) osadhyo pabbatāni vanāci ca 16,289.
 — 22,2203.
 Tiṇḍukāni piyālāni madhuke kāsumāriyo 15,151. — 20,196. —
 22,337. 393. 2047. 2125. 2309.
 Tirokuḍḍam tiroselam samatiggayha pabbataṁ 15,79. 81.
 Tumhebi brahme pakato 22,1982. 1983. 1993. 2000.
 Tulā yathā paggahitā samadaṇḍā 22,1268. 1269. (cfr. 22,1043.)
 Tuvan nu seṭṭho tvaṁ anuttaro si 18,99. — VI 261,10.
 Te andhakarage kāme 9,48. (cfr. 9,68.)
 Te aroge anuppatte disvāna parame dije 21,83. 189.
 Te gantvā dīgham addhānam 22,1911. (cfr. 22,2307. — 11,191.)
 Te nūna puttakā mayhaṁ kapaṇāya 22,2217—21.
 Te patitā pamuttena bhattunā 21,87. 190.
 Te su mattā kilantā ca sampatanti 22,1823. — VI 504,17.
 Te hi nūna marissanti 15,86. 90. 96.
 Ten' amhi evam jalitānebhāvā II 255,27. — III 409 (16).
 Tena me tādiso vaṇṇo II 255,25. — III 409 (14). (cfr. II 255 (12).)
 Tesam sokavighātāya tayā anomatā 21,83. (cfr. 21,186.)
 Tvaṁ lohitakkho vihatantaramso 15,256. — 17,180.)

Thiyā guyhaṁ na saṁseyya 16,288. — VI 388,23.

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Dajjemu kho te sutanum sunettam 22,1854. (cfr. 22,1155. 1157.)
 Dadato ca me na khīyetha 13,99. — 22,2329.
 Dadāmi te gāmavarāni pañca 11,24. — 16,61. (cfr. 11,15.)
 Dadāmi te brāhmaṇa rohiṇīnam 3,30. — 4,92. — 7,60.
 Dadāmi dāni te bhariyam 22,1506. (cfr. 22,2319.)
 Dadāmi na vikampāmi 22,1706. (cfr. 22,2306.)
 Dadāhi dāni me bhariyam 22,1502. 1505. (cfr. 22,1506. 2319.)

Dadāhi me gāmavarāni pañca 11,15. (cfr. 11,24. — 16,61.)
 Dammi nikkhassatañ ludda 15,110. 230.
 Dammi nikkhassahassan te 22,1630. (cfr. 1638.)
 Daharo c' asi dummedha pañhamuppattito susu 5,120. (cfr. 22,65.)
 Dānam sīlam paricāgam ajjavañ 6,73. — III 320 (6). 412 (20).
 — 21,176.
 Dānāni dehi Kondañña, ahimsā 22,597. 602. 604.
 Dāsakammakarā heṭṭhā uddham I 401 (7). — III 234 (24).
 Dinnām nikkhassahassam me 22,1638. (cfr. 1630.)
 Dinnām me dānam bahudbā bahuonam 21,437. 438.
 Divā vā yadi vā rattiñ 22,1270. 1271.
 Disā catasso vidisā catasso I 401 (10). — 16,104.
 Disvā khurappe dhanuveganunne 3,43. 44.
 Disvāna nāgassa gatim ṭhitiñ ca 16,118. (cfr. 16,111.)
 Dipamkarō lokavidū āhutisram pañiggaho N 70. 85.
 Disvāna patitam Sāmarā 22,362. 363. 364. 365. 376. 384.
 Dipā atho pi veyyagghā 19,49. — 22,203—5. 207. (cfr. 22,172 etc.)
 Dukkatañ ca hi noputta 22,2370. 2431.
 Dokkham kho me janayatha 22, 609. 624. (cfr. 641.)
 Dukkhūpanito pi naro sapañño 13,188. — 22,188.
 Duddadam dadamānānam dukkaram kamma 2,57. — 10,113. —
 22,2316.
 Dunniggañhassa lahuno I 312,15. 400 (12).
 Dumapphalāñ' eva pañanti mānavā 15,229. — 17,188.
 Dulladdham me āsi Sutasoma 17,194. 195. 201. 202.
 Devatā nu si gandhabbo adu Sakko 19,68. — 20,92. — 22,7.
 Devaputto mahiddhiko Mātali 14,208. — 22,434.
 Devavāhavahañ yāñam assamā āruyha 22,1162. 1174.
 Devā na jīranti yathā manusā 11,47. 48.
 Deviddhipatto mahānubhāvo 15,257. — 17,181.
 Doso rajo na ca pana reñu vuccati I 118,1. (cfr. I 117,30. 118,2.)
 Dvayam yācanako tāta (rāja) 2,121. — 4,89.

Dve ca sādisiyo bhariyā 15,111. 231.

Dve me goṇā mahārāja II 165,26. 166,10.

Dhataratthā mahārāja harīśādhipatino 21,38. 41. 52.

Dhan' āpi (dhanam pi) dhanakāmānaṁ nassati 20,175. 176.

Dhanum adejjhamān katvāna 6,76. — 13,120.

Dhame dhame nātidhame 1,58. 59.

Dhammaṁ cara mahārāja 17,88—47. — 18,114—122. — 22,401—410.

— I 177,28. — IV 401—422 (Cod. B).

Dhammena kira jātassa pitā puttassa makkato 4,151. (cfr. Jāt. (58).)

Dhammena mocchi (mocemi) asāhasena 15. 228. 229.

Dhammo patho mahūrāja adhammo pana uppathero 19,81. (cfr. 15,343.)

Dhammo have pātur ahosi pubbe 11,28. — III 29 (4).

Dhammo have rakkhati dhammacārim N 224. — 10,86. 87. — 15,342.

Dhvavassakaṇṇā khndirā sālā 22,2019. 2056.

Dhārente brāhmaṇam vaygaṇāṁ ūsadañ ca 22,2011. 2016. 2084. 2088. 2055. 2059. 2115. (cfr. 2308.)

Dhi-r-atthu kāme subahū 9,60. (cfr. 11,64.)

Dhi-r-atthu tam āturaṁ pūtikāyaṁ 3,120. — III 244 (8).

Dhi-r-atthu tam yasalābhām 3,110. — 4,36. 38. — 9,33.

Nāccāhitam kamma karosi luddam 17,76. (cfr. 10,69^a.)

N' atthi citte pasannamhi I 228,12. — III 409 (9).

Nādhicca laddhamā na paripāmajam me 17,108. — 22,1387. 1411.

N' amhi devo na gandhabbo na pi Sakko 19,64. — 20,94. — 22,8.

Nāyam pure oppamati II 63,2. — VI 346,20.

Nāssa silam vijānātha 2,48. 171. — 6,86.

Nāham evaṁgataṁ jāto 22,510. 536.
 Nāham dukkhapareto pi dhataraṭṭha 15,116. — 21,92. 93.
 Nāham balākā sikhini 3,71. (cfr. 3,74.)
 Nāham Rohanta gacchāmi 15,85. 87. 89. 91.
 Na idha santi samanabrahmaṇa va 22,1393. 1417.
 Na kir' atthi anomadassisu I 228,14. — 7,142.
 Na kho no deva passāmi 22,2270. 2280. 2282. 2283. 2284. (cfr.
 22,2248-46.)
 Na guyham atthaṁ vivareyya 16,237. — VI 388,21.
 Na c' amhi vyāmhi to nāga 22,1381. 1405.
 Na cāyaṁ brāhmaṇo tāta 22,2200. 2248. (cfr. 22,2160.)
 Na cāham etaṁ icchāmi 14,218. — 22,574.
 Na ca mayham chinnam hadayaṁ 17,200. (cfr. 17,193. 199. 215.)
 Na tam varām arahati jantu dātum 21,448. 464.
 Na tādisi arahasi ḫasanūdakam 21,240. 248. 253.
 Na te kāṭhāni bhinnāni 13,40. — 18,25. — 22,2277.
 Na dhanena na vittena labbhā 22,1155. 1157. (cfr. 1354.)
 Na nām umhayate disvā 2,89. — 12,77.
 Na paṇḍitā attasukhassa hetu V 147 (12). — VI 374,31.
 Na pāpajanasaiṁsevī 1,137. — 7,12.
 Na puttahetu na dhanassa hetu 15,255. — 17,179.
 Na Migājina jātucca akām kañci kudācanam 22,260. 263.
 Na me idām tathā dukkham 16,282. 294. — 22,309. 310. 2163. 2164.
 Na me dessā ubho eakkhū (puttā) VI 406 (17). — 22,2311.
 Na me piyām appiyām vāpi hoti 16,258. (cfr. 11,91.)
 Na me sutām vā diṭṭham vā 5,53. (cfr. 21,102.)
 Na ve anatthakusalena atthacariyā 1,45. 46.
 Na ve dissanti sappaññā 7,58. — (cfr. 20,98.)
 Na ve piyām me ti janinda tādiso 6,83. — 21,457.
 Na ve rudanti matimanto sapaññā 21,395. (cfr. 6,115. — 15,219.
 250. 290. — 17,189. 190.)
 Na santi devā, pavasanti nūna 2,83. — 16,288.
 Na santhavastmā param atthi seyyo 2,24. (cfr. 22,21. 23.)

Na so mitto yo sadā appamatto 5,64. 72.
 Na ha nūn' imassa rañño 5,47. 48. — 22,713. 714.
 Na h' ete ettagā yeva Buddhadhammā N,180. 186. 140. 145. 160.
 155. 160. 165. 170.
 Nā h' eva vedā aphalā bhavanti 6,13. — 14,65.
 Na h' eva sabbattha balena kiccaṁ 5,42. — V 121 (26).
 Na hi dhammo, adhammo ca 15,342. (cfr. 19,81.)
 Na hi verena verāni 5,110. — 9,14.
 Na hi sabbesu ṭhānesu puriso 8,22. 23.
 Naggā nadi anodikā I 307,13. — 22,1874.
 Nanu Maddī varārohā 22,2253. (cfr. 22,2285. 2294.)
 Nanu mati samma jānāsi 3,74. (cfr. 3,71.)
 Nabha ca dūre paṭhavī ca dūre 21,410. 444.
 Name namantassa, bhaje bhajantam 2,144. — 4,130.
 Namo te Kāsirāj' atthu 22,330. 354. (cfr. 15,238.)
 Narānam ārāmakarāsu nārisu 21,307. (cfr. III 132,19.)
 Nigrodham eva seveyya 1,11. — 10,68.
 Niccaṁ ubhiggahadayā 1,136. (cfr. 6,132.)
 Niccaṁ ubbegino kākā varākā 6,132. (cfr. 1,136. — 10,125.)
 Ninnādītā te paṭhavi 22,2292. 2314.
 Niyyamāne piśicena kio nu tāta udikkhasi 22,2160. 2200. 2348.
 Nivesanāni māpetvā Vedehassa yasassino 22,1497. 1499.
 Nivesanesu sobbhesa rathiyā 22,754. 757.
 Nisamma khattiyo kayirā 4,128. — 5,5. — 15,210. — VI 376,1.
 Nice c' olambate suriyo 22,2215. (cfr. 22,2201.)
 Nekkham gīvan te kāressam 20,14—18.

Pañiko ca kāmā palipo ca kāmā 6,14. — 15,302. (cfr. 15,312.)
 Pañcamam bhadram adhanassa 19,16. (cfr. 19,12 etc. — 22,245.)
 Paññā hi seṭṭhā kusalā vadanti III 348,18. — 17,80.
 Paññāy' upetaṁ siriya vihnaṁ IV 412,28. — VI 356,9.

Pañño vajho Mahosadho ti VI 384,25. — VI 386,14.

Pañiggahitam̄ yam̄ dinnam̄ [ca] sabbassa 20,188. — 22,1923. 1934.
2049. (cfr. 1920.)

Pañirajūhi te kaññā ānayissam̄ 22,94. 111.

Pañdukambalasañchanoam̄ pabhinnam̄ 22,1718. 1918.

Pat' eva patatañ señha 15,115. — 21,91.

Patit' assu mayam̄ bham̄ photo vara taññā bhaññam̄ icchasi 20,98.
(cfr. 7,58.)

Panādo nāma so rājā yassa yūpo suvannayo 3,40. — IV 325,7.

Pabbhāsatī idam̄ vyamham̄ phalikāsu 22,504. 517. 525.

Pabbhāsatī idam̄ vyamham̄ vejuriyāsu 22,508. 584.

Parassa vā attano vāpi hetu VI 360,20. 361,10.

Paripakko me (te) gabbho 17,203. 204.

Parūjhakacchanakhalomā pañkadantā 14,238. 277. — 22,1704

Parosatam̄ khattiyyā te (me) gahitā 21,453. 454.

Parosatam̄ jānapadā mahāsālā 20,105. 40.

Parosatam̄ ve (parosabassam) pi samāgatānam̄ 1,98. 100.

Palāsādā (pālasatā) ca gavajā ca mahisā 21,267. — 22,1205.

Pass' ettha pokkharanīyo 22,1222. (cfr. 14,218. — 22,167. 2276.)

Passa: toranamaggesu nānādijaganā 22,1192. (cfr. 21,265.)

Passa: pabbatapādesu nānāmigagañā 22,1204. (cfr. 21,266.)

Passa bheri mutiñgā ca 22,1190. (cfr. 20,118. — 22,931.)

Passāmi yo 'hatū dahariñ kumāriñ 7,117. — 15,900. (cfr. 22,99.)

Pahūtabhakkhañ bahuannapānam̄ 17,154. 172. — 22,1175. 1255.

Pañihāriyapakkhañ ca 14,114. — 22,502. 516. 523. 533. 542. 549.

Pañhīnam̄ pāvusam̄ macchām̄ vālajam̄ 10,120. (cfr. 22,1208.)

Paññatipātā viratassa brūhi (brūmi) 14,146. 147.

Paññatipātā virato nu s' ajja 14,145. 167.

Pātheyyam̄ me karohi tvam̄ sañkulyā 22,1977. (cfr. 22,2935.)

Pāpāni kammāni karitvāna rāja 6,11. (cfr. 14,68.)

Pitā ca mātā ca upaññhitā me 21,433. 434.

Piyam̄ kho āli me (te) hotu 9,101. 102.

Puññam̄ nadim̄ yena ca peyyam̄ āhu 2,126. (cfr. V 122 (5).)

Poppaṁ pi ce 'mām (c' etatī) paṭhavīm dhanena 21,323. — 22,1363.
 Pūtimacchām kusaggena yo naro 15,162. — 22,1060.
 Puthulonamacchākippām supatitthaṁ 22,1940. 1947.
 Puna p' āpajjaśi samma 3,72. 75. — 5,135.
 Puppharukkhehi sañchaonaṁ 22,1944. 2995.
 Pubbe va kho si vutto: dukkaraṁ 22,610. 625. 642.
 Pubbe va dānā sumanā bhavāma III 300,13. — 10,80.
 Parimām sarām' ahaṁ jātiṁ 22,34. (cfr. 22,50.)

Phalānam iva pakkānam nicecaṁ 11,85. — 22,117.

Bahujjano pasanno 'si disvā 22,1450. 1845.
 Bahum idam mūlaphalaṁ 14,160. — 22,2226.
 Bahussutā ye bahuṭhānaścintino 6,115. — 15,219. 259. 260. — 17,189.
 190. — 21,395.
 Bahū janapadā c' aññe negamā ca samāgatā 22,27. (cfr. 13,181.
 — 22,68. 1823. 1827. 1838. 1842. 1449. 1644.)
 Bahūni c' assa (vassa-) pūgāni assame 20,134. — 22,2045.
 Bālo tuyām elamūgo si rāja 22,1519. (cfr. 22,1470.)
 Bājhaṁ kho si . . . Sāma 22,396—71.
 Bilasataṁ mām katvā yajassu 22,716. 717.
 Brahmāvālāmīgākippām 22,356. 357. 358. 359.

Bhaṇam kappasukhaṁ vācaṁ 15,100. 101.
 Bhaddako vat' ayaṁ pakkhī dijo 2,170. — 6,85. — 14,13. — 15,154.
 Bhamarā pupphagandhena 22,2032. 2067. 2081. (cfr. 22,2108.)
 Bhayaṁ hi mām vindati sūta disvā 13,124. — 22,442. 445. 448. 451.
 454. 457. 461. 464. 467. 470. 473. 477. 482. 489. (cfr. 22,494 etc.)

Bharāmi mātāpitaro 7,24. (cfr. 7,27.)

Bharukacchā payātānam vāñjānam 5,57. — 11,106. 108. 110. 112. 114. 116.

Bhave ca pandatī tassa 12,86. (cfr. 12,80.)

Bhūmindharo Varugo nāma nāgo 22,1350. 1439.

Bhogī hi te santi idh' īpapannā 22,1394. 1418.

Māmsarasabhojanā nabāpaka sunahātā 22,650. 725. 726. 727.

Mañayo sañikhamuttañ ca vatthakām 21,184. — 22,224.

Mañī mama vijjati lohitāñko 17,188. — VI 274 (22).

Matañ marissañ rodanti 5,113. — 7,109.

Maddi ca sīrasā pāde 22,2408. (cfr. 2423.)

Manussattam liñgasampatti N 69. — I 44,20.

Manussassēva me sīsañ 4,81. 82.

Manussindam jahitvāna 4,177. — III 362 (24).

Manoharo nāma mañī mamāyām 22,1184. (cfr. 17,186.)

Mayam eva bāl' amhase elamūgā 22,1470. (cfr. 22,1519.)

Marañam vā tayā saddhiñ jīvitam vā 21,3. — 22,1756.

Mahāmattā ca me atthi 11,101. (cfr. 22,1911.)

Mahārājass' aham dhitā 6,41. (cfr. 6,50.)

Mahārukkhassa phalino āmarā chindati 18,172. (cfr. 18,174.)

Mahārnkkhūpamati rājtham adhammena 18,173. (cfr. 18,175.)

Mā tuvāñ Cande rodi 14,27. (cfr. 17,205. — 22,710.)

Mā tvāñ bhāyi mahārāja 22,1547—53.

Mā nam rūpena pāmesi 20,21—33.

Mā no deva avadhi, dase no dehi 22,605—8. 620—23. 690—93.

Māputta saddahesi: sugati kira hoti 22,596. 601.

Mā [ca] putte mā ca patim addakkhi 14,25. 26. — 22,686—89.

Mā bālbarā paridevesi 22,316. (cfr. 22,349.)

Mā bhāyi patatāñ settha, na hi bhāyanti 21,100. 127.

Mā me janapado āsi 13,133. (cfr. 13,132. — 22,1723—24.)

Mātarām pitarañ cāpi jippake 12,44. 55. 56.
 Mātarām pitarañ mayhañ vutto vajjāsi vandanām 22,48. 321.
 Mātāpitā disā pubbā ācariyā I 401 (5). — III 234 (22).
 Mātāpitā samañabrahmañā ca 11,25. 36.
 Mātāpettibharam jaotum kule I 202,3. — 22,1796.
 Māyā c' esā marici ca soko rogo c' upaddavo I 288 (18). — II
 330 (19). — 21,118. — V 431 (23).
 Mālañ ca gandhañ ca vilepanañ ca 22,1390. 1414.
 Mālāgiri Himavā yo ca Gijjho 22,880. 916.
 Migānam vighāsam anvesañ 22,317. 351.
 Mitte tass' eva bhajati amitte 12,84. (cfr. 12,78.)
 Mutto Campeyyako nāgo 15,233. (cfr. 22,820. 854.)
 Mutto tuvām porisādassa batthā 21,400. 426. 430. (cfr. 16,71. —
 21,406.)
 Musā tāsam yathā saccām saccām tāsam I 295,9. — 21,320.
 (cfr. 21,820.)
 Moho rajo na ca pana renu vuccati I 118,2. (cfr. I 117,80.)

Yakkhā pisācā athavāpi pettā 15,331. (cfr. 15,332.)
 Yajassu yaññām khāda mām porisāda 21,427. 438. (cfr. 420.)
 Yato sarāmī attānam yato patto 'smi viññutam 8,20. — 11,117.
 — 22,302.
 Yattha posām na jāpanti jātiyā vinayena vā 3,11. — 4,35.
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V.

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Āvāriya-pitā (v. l. Āvāriya-).

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isigili, read: Isigili.

Isisiṅga, (tāpaso).

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 devorahanam̄ read: devorohanam̄.
 Dhammaddhaja, (— Bodhisatto).
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 Nandavati, (dhītā Bodhisattassa) I 475,20*. (Cod. B).
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CORRECTIONS AND ADDITIONS.

Vol. V. 202,4 fr. bottom read so all
332,22 read *pasitjhāsi*
333,13 — *balavā vedanā*
334,18 — *Buddha-*

Vol. VI. 9,24 add after *an.* *Vimāṇasankhaṇḍo.*
48,17 read *gāmaṇiyah*
52,2 — *gāma-*
73,7 — *mayhaṁ* for *mayaṁ* in all three MSS.
81,17 — *abhari*
81,18 — *bharissante*
111,17 — *gīvāya*
145,25 — *matissam*
158,22 — *vimāṇissāmi nañ*
164,23 — *-putto mama dhitā*
168,23 — *Virūpakkha-*
168,24 — *Virūpakkhe*
324,2 — *Inda-*
359,31 — *Nūgħitā*
556,16 — *abhidhāvimsū*
594,34 add to after *seems*

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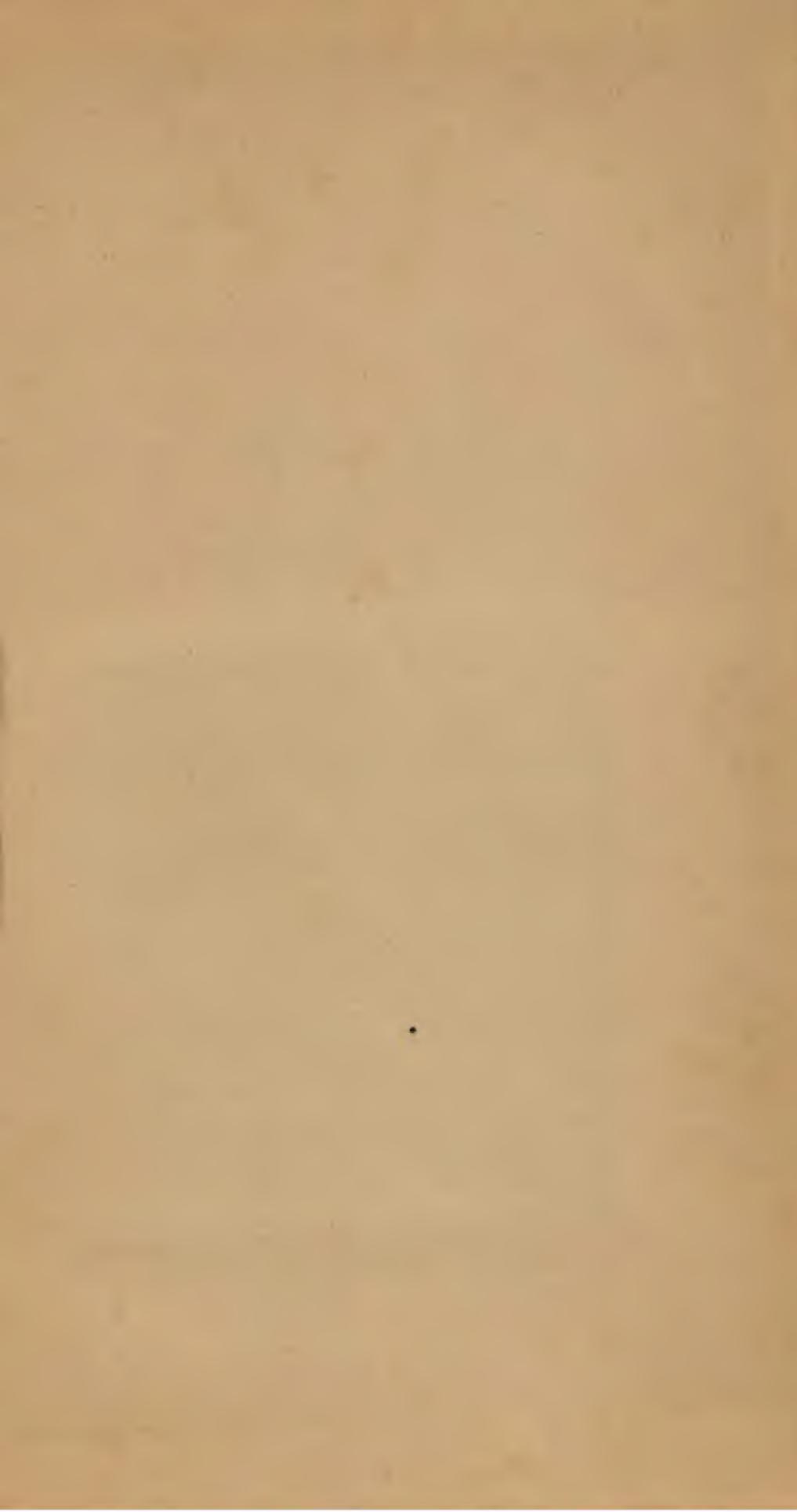
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